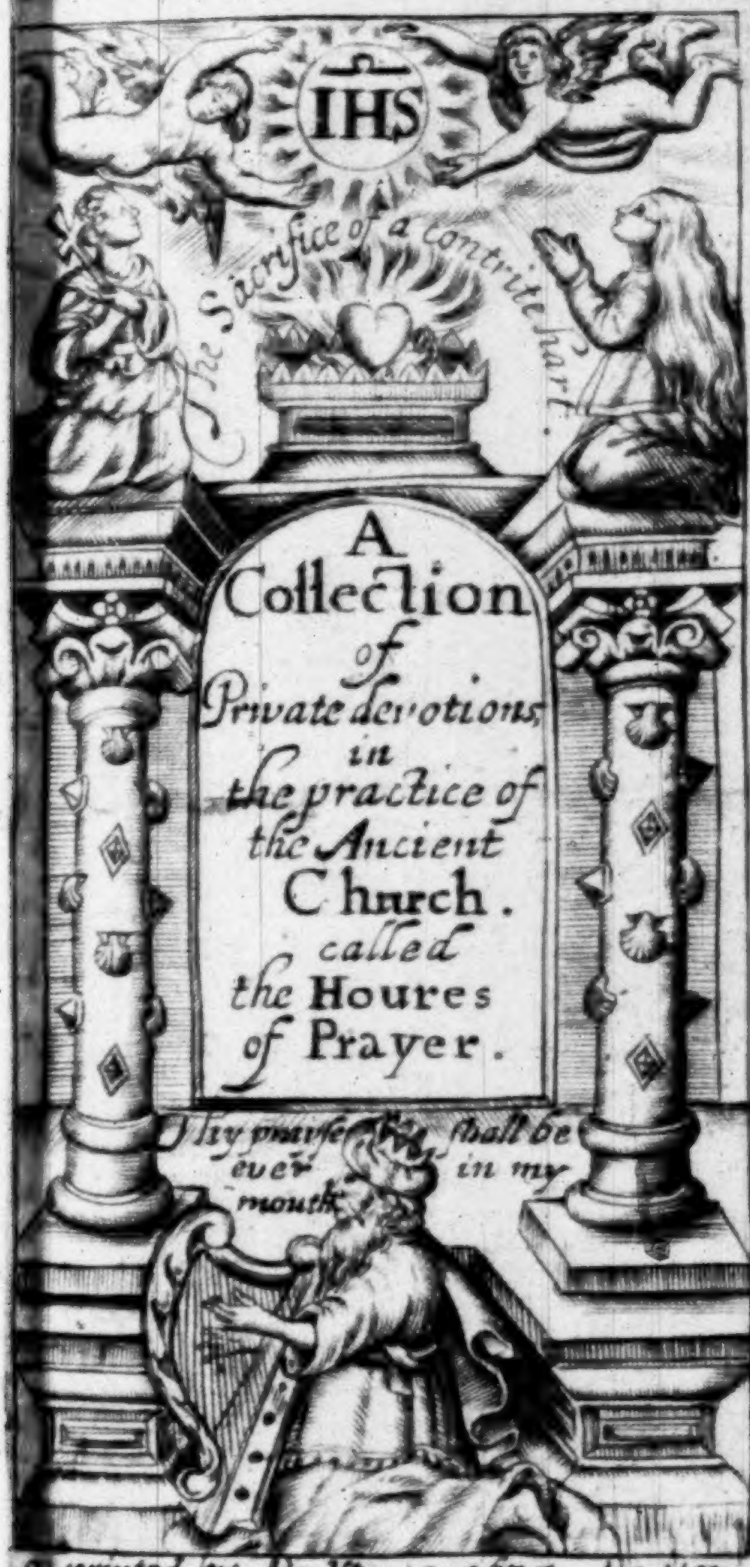

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A COLLECTION OF PRIVATE DEVOTIONS, IN THE PRACTICE OF THE ANCIENT CHURCH.

CALLED

THE HOURES OF PRAYER.

As they were much after this maner published by Authority of Q. *Elizabeth*, 1560.

TAKEN

Out of the Holy Scriptures, the Ancient Fathers, and the divine Service of our owne CHURCH.

The fourth Edition.

LONDON,
Printed by *R. Young*, 1635.

THE APPROBATION.

FEB. XXII. 1626.

I Have read over this Book, which for the increaſe of private Devotions, I thinke may well bee printed; and therefore doe give Licence for the ſame.

GEO. LONDON.

THE PREFACE.

TOUCHING PRAYER, AND THE FORMES OF PRAYER.

The Fountaine and Well-ſpring from which they all proceed, being that perfect Forme of Praier, which Chriſt taught his Diſciples.

FOr the good and welfare of our ſoules, there is not in Chriſtian Religion any thing of like continuall uſe and force throughout every Houre of our lives, as is the ghoſtly Exerciſe of *Prayer* and *Devotion*.

An Exerciſe it was, which the holy Apoſtles had often obſerved their Lord

and Maſter to uſe, *Ever and anon to be ſtill at his* PRAYERS; in the [a] *Morning* before day, in the [b] *Evening* before night, and otherwhiles to goe out and ſpend the [c] *whole Night* in Prayer. And had it not been a matter of ſome principall dignity and importance, had there not bin ſome excellent benefits to be got by it, doubtleſſe Hee would never have prayed ſo often, and ſo much as he did.

The Apoſtles therefore [d] deſired of Him to be taught a *Forme of Prayer*, as Saint JOHN the *Baptiſt* had alſo taught his Diſciples; and a *Form* Chriſt taught them, ſo abſolute and ſo perfect, as never was the like made before; which, from him who made it then, was ever afterwards called THE LORDS PRAYER.

A *Prayer*, whereby we have not only Chriſt's own *Name* to countenance our ſuites, (*in whoſe Name if wee aske any thing, we ſhall have it*, ſaith the [e] Goſpel,) but Chriſt's owne *Words* alſo, who himſelfe is our [f] Advocate, and being beſt acquainted with the Lawes and Phraſes of his Fathers Court, hath drawne up ſuch a Bill for us, both for

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a Marke 1.35. b Matth. 14.23. c Luke 6.12.
d Luke 11.2. Matthew 6.9. e John 16.23.
f 1. John 2.1.

matter

matter and forme, as ſhall make our ſupplications acceptable and prevalent with Almighty God. And though men ſhould ſpeake with Angels tongues, yet words ſo pleaſing to the eares of God, as thoſe which the Sonne of God did compoſe, cannot poſſibly be uttered; nor any Prayers ſo well framed, as thoſe that are made by his Patterne.

It is for this cauſe called by the Fathers g *The Prayer of all Prayers*, and the *Rule* or *Square* whereby all our Petitions are to be formed; having likewiſe bin thus uſed in all ages of the Church, not onely as a common part of her Prayers and Service, but as the chiefe and fundamentall part of them, the Ground whereupon ſhe builds, the Patterne whereby ſhee frames, and the Complement wherewith ſhee perfects all the reſt of her heavenly Devotions, framing them all, as this is framed, with much efficacy, though not with any ſuperfluity of words.

Thus wee begin at this day all our Church Services with the *Lords Prayer*, and lay it as a Foundation whereon to build the reſt of our Petitions that follow, ſometimes continuing (as after

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g S. Aug. *Serm.* 2. *poſt Pent.* Tert. *de* Orat. *ca.* 9. *Legitima Oratio*, The Prayer that is a Law to all other Prayers.

the *Creed*) and ſometimes perfecting (as after the *bleſſed Sacrament*) our moſt holy devotions with it; thereby ſupplying with the fulneſſe of that one, whatſoever may be defective in all our other prayers. *Præmiſsâ legitimâ Oratione* (ſaith * Tertul.) *quaſi fundamento accidentium, &c.* [This is the Law wee goe by, the Ground-worke and the Guide of all thoſe holy Prayers that Chriſtians uſe to make.]

A part of which ancient Piety are THESE DAILY DEVOTIONS AND PRAYERS that hereafter follow: PRAYERS, which for the moſt part, after the ſame maner & DIVISION OF † HOURES as here they are, having heretofore bin publiſhed among us by HIGH AND SACRED AUTHORITY, are now alſo renewed, and more fully ſet forth againe, as for many other, ſo chiefly for theſe foure Reaſons:

1. The firſt is, to continue and preſerve the authority of the ancient *Lawes*, and old godly *Canons* of the Church, which were made and ſet forth for this purpoſe, that men before they

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* *Ubi ſupra.* † *Horarium Regia authoritate editum, &c.* i. The Horary ſet forth with the Queens Authority, 1560. and renewed 1573. Imprin. with priviledge at *London* by *William Seres.*

ſet

ſet themſelves to pray, might know what to ſay, and avoid, as neer as might be, all extemporall effuſions of irkſome and indigeſted Prayers, which they uſe to make, that herein are ſubject to no good order or forme of words, but pray both what, and how, and when they liſt. CAROL. MAG. IN LEGIB. *Orationes, quæ ab Eccleſiâ probatæ non ſunt, rejiciantur.* (i) [Let no Prayers be uſed but thoſe which are allowed by the Church. MICR. *de Eccleſ. obſer. ca.* 5.] CONC. CARTHAG. 3. Can. 23. *Quaſcunque ſibi preces aliquis deſcribit, non eis utatur, niſi prius eas cum inſtructioribus contulerit.* (i.) [What Prayers ſoever any man hath framed for himſelfe, let him firſt acquaint thoſe that are wiſe and learned with them, before he preſumeth to uſe them.]

And the reaſon is given in the 12. *Canon* of the MILEVITAN COUNCEL, which was alſo repeated in the 70. *Canon* of the COUNCIL of AFRICK, *Ne forte aliquid contra fidem, vel per ignorantiam, vel per minus ſtudium ſit compoſitum.* (i.) [Leſt either thorough ignorance, or thorough leſſe care than is fit, any thing be ſaid which is not conſonant to the faith of Chriſts Church.

And that men may not thinke theſe Rules are to bee applyed to *Publicke*

Prayers onely, and not to *Private*; let them weigh thoſe words in the COUNCEL of CARTHAGE, [*Quaſcunque Sibi preces, &c. The Prayers which a man maketh for Himſelfe, &c.*] And let them conſider, that when Chriſt had bidden us enter into our chamber and pray *privately*, preſently he ſets us a *forme* to pray by even there in *ſecret*, *Mat.6.7,9.* By which paſſages, thoſe Prayers are *chiefly* allowed and recommended unto us (we ſay *chiefly*; for all kind of ejaculatory or ſudden, devout, and holy Prayers are not to bee condemned) which with good advice and meditation are framed before hand by Them that beſt know what belong thereunto. That ſo through this means the worthieſt part of our Chriſtian duty to God-ward might ſuffer no ſuch ſcandall and diſgrace, as otherwhiles it is forced to do; and that when we ſpeak to, or call upon the awfull Majeſty of Almighty God, we might bee ſure to ſpeake in the grave and pious language of Chriſts CHURCH, which hath evermore bin guided by the Spirit of God, the Holy Ghoſt; and not to loſe our ſelves with confuſion in any ſudden, abrupt, or rude dictates, which are framed by Private Spirits, and Ghoſts of our owne. In regard whereof, our very *Prieſts* and *Deacons* themſelves are for

their

their *private* and daily *Prayers* [a] enjoyned to ſay the *Morning* and the *Evening Devotions* of the CHURCH; and when at any time they pray, or (as wee ſay) bid the *Prayers* before *Sermons*, there is *a ſet forme* of words [b] preſcribed for them to uſe, that they alſo might know, it is not ſo lawfull for them to pray of their owne heads, or *ſuddenly* to ſay what they pleaſe themſelves.

2. The Second is to let the world underſtand, that they who give it out, and accuſe us here in ENGLAND to have ſet up a [c] *New Church*, and a *New Faith*, to have abandoned *All the Ancient Formes of Piety and Devotion*, to have taken away all the *Religious Exerciſes and Prayers of our Forefathers*, to have deſpiſed *all the old Ceremonies*, and caſt behind us the *Bleſſed Sacraments of Chriſts Catholike Church*: that theſe men do little elſe but betray

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a *Preface before the Comm. Booke* in fine. *All Prieſts and Deacons ſhall be bound daily to ſay the Matins and the Evenſong, either openly or privately.* As it was of old ordained in the Councel at Venice, under *Leo* the firſt, *can.* 14. and in the Councel of Mentz, *can.* 57. b *Injunctions*, ca. ult. and can. 55. *in the Book of Canons and Conſtitutions Eccleſiaſticall.* c *Sand.* de ſchiſm. Angl. *Calvin Turciſ. Brieſt.* Demon. *Certaine Artic.* or Forcible Reaſ. *Art.* 1. and the common conceit of moſt *Reſiſt. Papiſts.*

their owne infirmities, and have more violence and will, than * reason or judgement for what they say; the common Accusations, which, out of the abundance of those partiall affections that transport them the wrong way, they are pleased to bring so frequently against us, being but the bare Reports of such people as either do not, or will not understand us what we are.

3. The Third is, That they who are this way already religiously given, and whom earnest lets and impediments do often hinder from being partakers of the *Publike*, might have here a Daily and Devout order of *Private Prayer*, wherein to exercise themselves, and to spend *some houres* of the day at least, (as the old godly Christians were wont to doe) in Gods holy worship and service; not imploying themselves so much to *talke* and dispute, as to *practise* Religion, and to *live* like Christians; the continuall and curious disquisition of many unnecessary Questions among us, being nothing else but either the new seeds, or the old fruits of malice, and by consequence the enemy of godlinesse, and the abatement of that true

* As may also appeare by the publike Liturgie and other divine Offices of our Church, agreeable to them which the Ancients used.

Devotion,

Devotion, wherewith God is more delighted, and a good ſoule more inflamed and comforted, than with all the buſie ſubtleties of the World. In which ſenſe Saint AUSTIN was wont to ſay, that * *The pious and devout, though unlearned, went to heaven, whiles other men, truſting to their learning, diſputed it quite away.*

4. The laſt is, That thoſe who perhaps are but coldly this way yet affected, might by others example be ſtirred up to the like heavenly duty of performing their *Daily* and Chriſtian *Devotions* to Almighty God, as being a work of all others the moſt acceptable to his divine Majeſty.

In ſo doing, we ſhall all give evident teſtimony to the world *whoſe Servants we are*, and wherein our *chiefeſt delight* doth conſiſt; wee ſhall enjoy a perpetuall *Communion* with the *Saints* triumphant, as well as militant, and we ſhall have juſt cauſe to conceive, That ſo much of our Life is *celeſtiall* and *divine*, as wee ſpend in this holy Exerciſe of *Prayer* and *Devotion*.

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* S. Aug. *Veniunt indocti & rapiunt cœlum: & nos cum doctrinis noſtris detruditmur ad infernum.*

THE CALENDAR,

WITH

THE FESTIVALS

AND

FASTING DAYES OF

THE CHURCH.

And the memories of ſuch holy Men and Martyrs as are therein Regiſtred.

Of the CALENDAR, and the ſpeciall uſe thereof in the Church of GOD.

THe *Calendar* of the Church is as full of benefit as delight, unto ſuch as are given to the ſerious ſtudy and due contemplation therof. For beſides the admirable order and diſpoſition of Times, which are neceſſary for the better tranſacting of all Eccleſiaſticall and Secular affaires, it hath in it a very beautifull diſtinction of the Dayes and Seaſons, whereof [a] *ſome are choſen out and ſanctified, and others are put among the dayes of the week to number.*

But the chiefe uſe of it in the *Church* (ſaith *Saint* [b] *Auſtin*) is to preſerve a ſolemne memory, and to continue in their due ſeaſon, ſometimes a *weekly*, and ſometimes an *annuall commemoration* of thoſe excellent and high Benefits, which GOD both by [c] *Himſelfe*, his

a Eccluſ. 33. 9. b S. Aug. *De Civ. Dei, lib.* 16. *cap.* 4. c All the *Sundayes* of the yeere, &c.

d San-

[d] *Son*, and his [e] blessed *Spirit*, one undivided [f] *Trinity*, hath bestowed upon mankind, for the founding and propagating of that Christian Faith and Religion which we now professe.

And forasmuch as this *Faith* of ours is no other than it was of old, even the very same, wherein the holy [g] *Angels* are set to succour us, and which the glorious company of the [h] *Apostles*, the noble Army of [i] *Martyrs*, and the goodly Fellowship of other Gods [k] *Saints* and Servants, men famous in their generations before us, have some maintained with the *sanctity* of their *lives*, and some sealed with the *innocency* of their *deaths*; it is for this cause that the names of these holy and heavenly *Saints* are still preserved in the *Calendar* of the Church, there to remaine upon *Record* and *Register* (as of old time they did) where they might also stand as sacred Memorials of Gods mercy towards us, as [m] forcible witnesses of his *ancient Truth*, as con-

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d The *Feasts* of our Saviours *Nativity, Passion, Resurrection, Ascension, &c.* e Pentecost. f Trinity Sunday. g S. Mich. *and* All Angels' *day.* h *The* 12. Apostles *dayes.* i S. Stephen *and others.* k *The* Fathers and Primitive Christians. l Tert. *de Cor. mil.* S. Cypr. *Epist.* 37. Pont. Diac. *in vit.* Cypr. m Euseb. *Hist. Eccles. lib.* 4. *cap.* 15. S. Basil. *in Asset. cap.* 40.

firmations

ſtrmations of the *Faith* which we now profeſſe to be the *ſame* that theirs then was, as Provocations to the piety which they then practiſed, and as everlaſting Records, to ſhew *whoſe bleſſed Servants* they were on earth, that are now like the *Angels of God* in heaven.

Howbeit, foraſmuch alſo as in proceſſe of time the multitude of *Men* and *Women* reputed *Holy*, in this kinde, became ſo exceeding numerous, that *all* the *dayes* of the *yeere* would not have bin ſufficient for a ſeverall *commemoration* of them; it was the great wiſedome and moderation of thoſe Religious grave *Prelates*, by whom God (of his eſpeciall bleſſing unto our Church above others) did reforme ſuch things as were many wayes amiſſe here among us, to chuſe * *One Solemne Day* alone, wherein to magnifie God for the Generality of *All his Saints* together; and to retaine ſome few *ſelected dayes* in every *Moneth* for the ſpeciall memory of *others*, both *holy Perſons* and *holy Actions*, which they obſerved not *our people* alone, but the *univerſall Church* of Chriſt alſo, to be moſt affected unto, and beſt acquainted withall: hereby avoiding onely

* ALL-SAINTS day.

the

the burthen and the unneceſſary number of *Feſtivall dayes*; not diſallowing the multitude of Gods true *Martyrs* and *Saints*, whoſe Memorials we are to ſolemnize howſoever in the generall Feſtivall of ALL SAINTS DAY, as by the *Propers*, *Leſſons*, the *Collect*, *Epiſtle*, and *Goſpel* then appointed in our publike *Liturgy*, doth moſt evidently appeare.

January hath xxxi. dayes.

		Numb. of dayes.	The Festivals and Fasting dates, with the names of the Saints, &c.	Yeare of our Lord.
Calendas.	A	1	Circumc. of our Lord.	1
Non. 4	b	2		
Non. 3	c	3		
Prid. Non.	d	4		
Nones.	e	5		
Id. 8	f	6	Epiphany of our Lord.	1
Id. 7	g	7		
Id. 6	A	8	*Lucian*, a Priest of *Antioch*, and a Martyr.	307
Id. 5	b	9		
Id. 4	c	10		
Id. 3	d	11		
Prid. Id.	e	12		
Idus.	f	13	*Hilary*, the Bish. of *Poitiers* in *France*.	357
Cal. 19. Fe.	g	14		
Cal. 18	A	15		
Cal. 17	b	16		
Cal. 16	c	17		
Cal. 15	d	18	*Prisca*, a Roman Virgin and Martyr.	45
Cal. 14	e	19		
Cal. 13	f	20	*Fabian*, B. of *Rome*, & Mar.	251
Cal. 12	g	21	*Agnes*, Rom. Virg. & Mar.	304
Cal. 11	A	22	*Vincent*, a Deacon of *Spaine*, and Martyr.	301
Cal. 10	b	23		
Cal. 9	c	24		
Cal. 8	d	25	Convers. of S. Paul.	37
Cal. 7	e	26		
Cal. 6	f	27		
Cal. 5	g	28		
Cal. 4	A	29		
Cal. 3	b	30		
Prid. Cal.	c	31		

February hath xxviii. dayes.

And when it is Biſſext. or Leap-yeere it hath xxix. dayes.

	Numb. of dayes.	The Feſtivals and Faſting daies, with the names of the Saints, &c.	Yeere of our Lord.
Calends.	d 1	*Faſt.*	
Non. 4	e 2	**Purif. of the B. Virg.**	1
Non. 3	f 3	*Blaſe* an *Armenian* Bith.	
Prid. Non.	g 4	and Martyr.	286
Nones.	A 5	*Agathe* a virgin in *Sicily*,	
Id. 8	b 6	and Martyr.	253
Id. 7	c 7		
Id. 6	d 8		
Id.	e 9		
Id. 5	f 10		
Id. 4	g 11		
Prid. Id	A 12		
Ides.	b 13		
Cl. 16. Ma	c 14	*Valentine*, a Prieſt of	
Cal. 15	d 15	*Rome*, and Martyr.	45
Cal. 14	e 16		
Cal. 13	f 17		
Cal. 12	g 18		
Cal. 11	A 19		
Cal. 10	b 20		
Cal. 9	c 21		
Cal. 8	d 22		
Cal. 7	e 23	*Faſt.*	
Cal. 6	f 24	**Matthias Apoſt. and**	
Cal. 5	g 25	**Martyr.**	66
Cal. 4	A 26		
Cal. 3	b 27		
Prid. Cal.	c 28		

March hath xxxi. dayes.

	Numb. of dayes.		The Festivals and Fasting daies, with the names of the Saints, &c.	Yeere of our Lord.
Calends.		d 1	*David* Bish. of S. *Davids*	584
Non.	6	e 2	*Cedde*, or *Ched*, Bishop of *Liechfield*.	672
Non.	5	f 3		
Non.	4	g 4		
Non.	3	A 5		
Prid. Non.		b 6		
Nones.		c 7		
Id.	8	d 8	*Perpetua*, a Virgin and Martyr, often mentioned by *Tertullian* and Saint *Augustine*.	254
Id.	7	e 9		
Id.	6	f 10		
Id.	5	g 11	*Equinoctiall*.	
Id.	4	A 12	S. *Gregory* the Great, Bishop of *Rome*.	604
Id.	3	b 13		
Prid. Id.		c 14		
Ides.		d 15		
Cal.	17 *Ap.*	e 16		
Cal.	16	f 17		
Cal.	15	g 18	*Edward* the King of the *West-Saxons*.	978
Cal.	14	A 19		
Cal.	13	b 20		
Cal.	12	c 21	S. *Benedict*, the famous Abbot in *Italy*.	543
Cal.	11	d 22		
Cal.	10	e 23		
Cal.	9	f 24	*Fast.*	
Cal.	8	g 25	**The Annuntiation of the B. Virgin Mary.**	
Cal.	7	A 26		
Cal.	6	b 27	The day of King *Charles* his Inauguration.	1625
Cal.	5	c 28		
Cal.	4	d 29		
Cal.	3	e 30		
Prid. Cal.		f 31		

April hath xxx. dayes.

		Numb. of dayes.	The Festivals and Fasting daies, with the names of the Saints, &c.	Yeere of our Lord.
Calends.	g	1		
Non. 4	A	2		
Non. 3	b	3	*Richard* B. of *Chichester.*	1253
Prid. Non.	c	4	S. *Ambrose*, B. of *Millan.*	39
Nones.	d	5		
Id. 8	e	6		
Id. 7	f	7		
Id. 6	g	8		
Id. 5	A	9		
Id. 4	b	10		
Id. 3	c	11		
Prid. Id.	d	12		
Ides.	e	13		
Cl. 18. *Ma.*	f	14		
Cal. 17	g	15		
Cal. 16	A	16		
Cal. 15	b	17		
Cal. 14	c	18		
Cal. 13	d	19	*Alphege*, Archb. of *Canterbury.*	1006
Cal. 12	e	20		
Cal. 11	f	21		
Cal. 10	g	22		
Cal. 9	A	23	S. *George*, the famous Martyr under *Diocletian.*	286
Cal. 8	b	24		
Cal. 7	c	25	**S. Mark Evan. & M.**	63
Cal. 6	d	26		
Cal. 5	e	27		
Cal. 4	f	28		
Cal. 3	g	29		
Prid. Cal.	A	30		

May hath xxxi. dayes.

		Numb. of dayes.	The Festivals and Fasting dates, with the names of the Saints, &c.	Yeere of our Lord.
Calends.	b	1	**S. Phil. & Jac. Ap. & Marc.**	53 & 63
Non. 6	c	2		
Non. 5	d	3	Invention of the *Crosse.*	306
Non. 4	e	4		
Non. 3	f	5		
Prid. Non.	g	6		
Nones.	A	7	S. *John* Evang. boyled in a Caldron of hot oyle before *Port Latin*, in *Rome.*	98
Id. 8	b	8		
Id. 7	c	9		
Id. 6	d	10		
Id. 5	e	11		
Id. 4	f	12		
Id. 3	g	13		
Prid. Id.	A	14		
Ides.	b	15		
C. 17. *Jun.*	c	16		
Cal. 16	d	17		
Cal. 15	e	18		
Cal. 14	f	19	*Dunstane*, Archbishop of *Canterbury.*	983
Cal. 13	g	20		
Cal. 12	A	21		
Cal. 11	b	22		
Cal. 10	c	23		
Cal. 9	d	24		
Cal. 8	e	25		
Cal. 7	f	26	*Austin* the first Archbish. of *Canterbury.*	608
Cal. 6	g	27		
Cal. 5	A	28		
Cal. 4	b	29		
Cal. 3	c	30		
Prid. Cal.	d	31		

June hath xxx. dayes.

	Numb. of days.	The Festivals and Fasting daies, with the names of the Saints, &c.	Yeare of our Lord.
Calends.	e 1	*Nicomede*, a Priest of *Rome*, and Martyr.	4
Non. 4	f 2		
Non. 3	g 3		
Prid. Non.	A 4		
Nones.	b 5	*Boniface*, an English man, Bishop of *Mentz*, and Martyr.	7
Id. 8	c 6		
Id. 7	d 7		
Id. 6	e 8		
Id. 5	f 9		
Id. 4	g 10		
Id. 3	A 11	S. *Barnabe* Apost. and Martyr.	5
Prid. Id.	b 12		
Ides.	c 13	Summer *Solstice*.	
Cl. 18. *Jul.*	d 14		
Cal. 17	e 15		
Cal. 16	f 16		
Cal. 15	g 17		
Cal. 14	A 18		
Cal. 13	b 19		
Cal. 12	c 20	Translation of S. *Edward* King of the *West-Saxons*.	99
Cal. 11	d 21		
Cal. 10	e 22	*Fast.*	
Cal. 9	f 23	**Nativity of S. John Baptist.**	
Cal. 8	g 24		
Cal. 7	A 25		
Cal. 6	b 26		
Cal. 5	c 27		
Cal. 4	d 28	*Fast.*	
Cal. 3	e 29	**S. Peter Ap. & Mart. with S. Paul.**	6
Prid. Cal.	f 30		

		Numb. of dayes.	The Festivals and Fasting daies, with the names of the Saints, &c.	Yeere of our Lord.
5.	g	1	Visitation of *Mary*, *Luc.* 1.	
6	A	2		
5	b	3	Translation of S. *Martin*	
4	c	4	the Bishop of *Toures*	
3	d	5	in *France*.	446
	e	6		
	f	7		
	g	8		
	A	9		
	b	10		
	c	11		
	d	12		
	e	13		
	f	14		
	g	15	S. *Swithin* Bishop of	
	A	16	*Winchester*.	852
	b	17		
	c	18		
	d	19		
	e	20	S. *Margaret*, Virgin and	
	f	21	Martyr at *Antioch*.	243
	g	22	S. *Mary Magdalen*, *Luc.* 7.	
	A	23	*Luc.* 8. *Joh.* 20.	84
	b	24	*Fast.*	
	c	25	**S. James Ap. & Mar.**	41
	d	26	S. *Anne*, mother to the	
	e	27	Blessed Virg. *Mary*.	±
	f	28		
	g	29		
	A	30		
	b	31		

June hath xxx. dayes.

		Numb. of dayes.		The Festivals and Fasting daies, with the names of the Saints, &c.
Calends.		e	1	*Nicomede*, a Priest *Rome*, and Martyr.
Non.	4	f	2	
Non.	3	g	3	
Prid. Non.		A	4	
Nones.		b	5	*Boniface*, an Eng man, Bishop of *M* and Martyr.
Id.	8	c	6	
Id.	7	d	7	
Id.	6	e	8	
Id.	5	f	9	
Id.	4	g	10	
Id.	3	A	11	S. *Barnabe* Apost. an Martyr.
Prid. Id.		b	12	
Ides.		c	13	Summer *Solstice*.
Cl. 18. *Jul.*		d	14	
Cal.	17	e	15	
Cal.	16	f	16	
Cal.	15	g	17	
Cal.	14	A	18	
Cal.	13	b	19	
Cal.	12	c	20	Translation of S. *Ed* King of the *W* *Saxons*.
Cal.	11	d	21	
Cal.	10	e	22	*Fast.*
Cal.	9	f	23	**Nativity of S. Jo Baptist.**
Cal.	8	g	24	
Cal.	7	A	25	
Cal.	6	b	26	
Cal.	5	c	27	
Cal.	4	d	28	*Fast.*
Cal.	3	e	29	**S. Peter Ap. & G tyr with S. Pau**
Prid. Cal.		f	30	

July hath xxxi. dayes.

	Numb. of dayes.		The Festivals and Fasting daies, with the names of the Saints, &c.	Yeere of our Lord.
Calends.	g 1		Visitation of *Mary*. *Luc.* 1.	
Non. 6	A 2			
Non. 5	b 3		Translation of S. *Martin* the Bishop of *Tours* in *France*.	446
Non. 4	c 4			
Non. 3	d 5			
Prid. Non.	e 6			
Nones.	f 7			
Id. 8	g 8			
Id. 7	A 9			
Id. 6	b 10			
Id. 5	c 11			
Id. 4	d 12			
Id. 3	e 13			
Prid. Id.	f 14			
Ides.	g 15		S. *Swithun* Bishop of *Winchester*.	852
Cal. 17. *Aug.*	A 16			
Cal. 16	b 17			
Cal. 15	c 18			
Cal. 14	d 19			
Cal. 13	e 20		S. *Margaret*, Virgin and Martyr at *Antioch*.	243
Cal. 12	f 21			
Cal. 11	g 22		S. *Mary Magdalen*, *Luc.* 7.	
Cal. 10	A 23		*Luc.* 8. *Joh.* 20.	84
Cal. 9	b 24		*Fast.*	
Cal. 8	c 25		S. *James* Ap. & Mar.	41
Cal. 7	d 26		S. *Anne*, mother to the Blessed Virg. *Mary*.	1
Cal. 6	e 27			
Cal. 5	f 28			
Cal. 4	g 29			
Cal. 3	A 30			
Ann. Cal.	b 31			

August hath xxxi. dayes.

	Numb. of dayes.		The Festivals and Fasting daies, with the names of the Saints, &c.	Yeere of our Lord.
Calends.	c	1	*Lammas* day.	43
Non. 4	d	2		
Non. 3	e	3		
Prid. Non.	f	4		
Nones.	g	5		
Id. 8	A	6	Transf. of our Lord. *Lu.9.*	33
Id. 7	b	7	Name of JESUS *Mat.1. Phil.2.*	1
Id. 6	c	8		
Id. 5	d	9		
Id. 4	e	10	S. *Laurence* Archdeacon of *Rome*, and Martyr.	259
Id. 3	f	11		
Prid. Id.	g	12		
Ides.	A	13		
Cl. 19. *Sep.*	b	14		
Cal. 18	c	15		
Cal. 17	d	16		
Cal. 16	e	17		
Cal. 15	f	18		
Cal. 14	g	19		
Cal. 13	A	20		
Cal. 12	b	21		
Cal. 11	c	22		
Cal. 10	d	23	*Fast.*	
Cal. 9	e	24	S. Warthol. Apost. and Martyr.	73
Cal. 8	f	25		
Cal. 7	g	26		
Cal. 6	A	27		
Cal. 5	b	28	S. *Augustin* Bi. of *Hippo.*	432
Cal. 4	c	29	Beheading of Saint *John* Baptist, *Mat.14.*	31
Cal. 3	d	30		
Prid. Cal.	e	31		

September hath xxx. dayes.

		Numb. of dayes.	The Festivals and Fasting daies, with the names of the Saints, &c.	Yeere of our Lord.
Calends.	f	1	S. *Giles*, Abbot of *Marborn* in *France*.	750
Non. 4	g	2		
Non. 3	A	3		
Prid. Non.	b	4		
Nones.	c	5		
Id. 8	d	6	(in *France*.	
Id. 7	e	7	*Enurchus*, Bi. of *Orleans*	374
Id. 6	f	8	Nativity of *Mary*.	14 before Christ.
Id. 5	g	9		
Id. 4	A	10		
Id. 3	b	11		
Prid. Id.	c	12		
Ides.	d	13		
Cal. 18. Oc.	e	14	Holy Crosse day.	614
Cal. 17	f	15	*Equinoctiall*.	
Cal. 16	g	16		
Cal. 15	A	17	S. *Lambert*, Bish. of *Liege* and Martyr.	700
Cal. 14	b	18		
Cal. 13	c	19		
Cal. 12	d	20	*Fast.*	
Cal. 11	e	21	S. Matthew Apost. Evang. & Mart.	90
Cal. 10	f	22		
Cal. 9	g	23		
Cal. 8	A	24		
Cal. 7	b	25		
Cal. 6	c	26	S. *Cyprian*, Bish. of *Carthage*, and Martyr.	283
Cal. 5	d	27		
Cal. 4	e	28		
Cal. 3	f	29	S. Mich. & all Ang.	0
Prid. Cal.	g	30	S. *Jerom* the famous *Priest*.	420

October hath xxxi. dayes.

	Numb. of dayes.	The Festivals and Fasting dates, with the names of the Saints, &c.	Yeere of our Lord.
Calends.	A 1	*Remigius* Bi. of *Rhemes*.	544
Non. 6	b 2		
Non. 5	c 3		
Non. 4	d 4		
Non. 3	e 5		
Prid. Non.	f 6	S. *Faith*, Virg. of *Agenne* in *France*, and Martyr.	290
Nones.	g 7		
Id. 8	A 8		
Id. 7	b 9	S. *Denis*, the *Areopagite*, *Act.* 17. Bish. of *Paris*, and Martyr.	59
Id. 6	c 10		
Id. 5	d 11		
Id. 4	e 12		
Id. 3	f 13	S. *Edward* the Confessor, K. of *England*, Transl.	1163
Prid. Id.	g 14		
Ides.	A 15		
Cl. 17. No.	b 16	(dresse of *Ely* Abby.	680
Cal. 16	c 17	S. *Etheldred*, first Foun-	
Cal. 15	d 18	**S. Luke Evang.**	
Cal. 14	e 19		
Cal. 13	f 20		
Cal. 12	g 21		
Cal. 11	A 22		
Cal. 10	b 23		
Cal. 9	c 24		
Cal. 8	d 25	*Crispine*, a *Roman*, & Mar. at *Soyssons* in *France*.	285
Cal. 7	e 26	*Fast.*	
Cal. 6	f 27		
Cal. 5	g 28	**S. Simon & Jude Ap. and Martyrs.**	64
Cal. 4	A 29		
Cal. 3	b 30	*Fast.*	
Prid. Cal.	c 31		

November hath xxx. dayes.

		Numb. of dayes.	The Festivals and Fasting dates, with the names of the Saints, &c.	Yeere of our Lord.
Calends.	d	1	All Saints day. inst.	613
Non. 4	e	2		
Non. 3	f	3		
Prid. Non.	g	4		
Nones.	A	5	Powder Treas. day.	1605
Id. 8	b	6	*Leonard* Confessor, a disciple of *Remigius* in *France*.	546
Id. 7	c	7		
Id. 6	d	8		
Id. 5	e	9		
Id. 4	f	10		
Id. 3	g	11		
Prid. Id.	A	12	S. *Martin*, Bish. of *Toures* in *France*.	397
Ides.	b	13	*Brice*, Successor to Saint *Martin*.	421
Cl. 18. *De.*	c	14	S. *Machute* a Britain, and B. of *Saincles* in *France*.	500
Cal. 17	d	15	S. *Hugh*, Bish. of *Lincoln*.	1200
Cal. 16	e	16		
Cal. 15	f	17		
Cal. 14	g	18		
Cal. 13	A	19		
Cal. 12	b	20	S. *Edmund* K. & M. of who S. *Edm. Bury* is named.	870
Cal. 11	c	21	S. *Cecily* Virg. & Martyr.	225
Cal. 10	d	22	S. *Clement* the first Bish. of *Rome*, and Martyr.	92
Cal. 9	e	23	S. *Catherine*, Virgin and Martyr at *Alexandria* in *Egypt*.	305
Cal. 8	f	24		
Cal. 7	g	25		
Cal. 6	A	26		
Cal. 5	b	27		
Cal. 4	c	28		
Cal. 3	d	29		
Prid. Cal.	e	30	*Fast.* S. Andrew Ap. & M.	62

December hath xxxi. dayes.

	Numb. of dayes.		The Festivals and Fasting daies, with the names of the Saints, &c.	Yeere of our Lord.
Calends.	f	1		
Non. 4	g	2		
Non. 3	A	3		
Prid. Non.	b	4		
Nones.	c	5		
Id. 8	d	6	S. *Nicholas*, Bish. of *Myra* in *Lycia*.	342
Id. 7	e	7		
Id. 6	f	8	Conception of *Mary*.	1466
Id. 5	g	9		
Id. 4	A	10		
Id. 3	b	11		
Prid. Id.	c	12	Winter *Solstice*.	
Ides.	d	13	S. *Lucie* Virg. & Martyr at *Syracusa* in *Sicilie*.	305
Cal. 19. *Jan.*	e	14		
Cal. 18	f	15		
Cal. 17	g	16	*O Sapientia*, an *Antiphona* heretofore sung in the Church (for the honour of Christs *Advent*) from this day till *Christmas* Eve.	
Cal. 16	A	17		
Cal. 15	b	18		
Cal. 14	c	19		
Cal. 13	d	20		
Cal. 12	e	21	**S. Thom. Ap. & Mar.**	35
Cal. 11	f	22		
Cal. 10	g	23		
Cal. 9	A	24	*Fast.*	
Cal. 8	b	25	**The Nativ. of our Lord.**	1
Cal. 7	c	26	**S. Step. the first Mar.**	34
Cal. 6	d	27	**S. John Evang. & Ap.**	101
Cal. 5	e	28	**Innocents day.**	1
Cal. 4	f	29		
Cal. 3	g	30		
Prid. Cal.	A	31	*Silvester*, Bish. of *Rome*.	355

A TABLE OF THE MOVEABLE FEASTS,

WHICH HAVE NO FIXED PLACE IN THE CALENDAR, AS the reſt there mentioned have:

But vary every yeer from one day of the *Moneth* to another, according to the poſition of *Eaſter*, and the changes of the *Moon*,

WHEREUPON THAT day doth depend.

A

our Lord.

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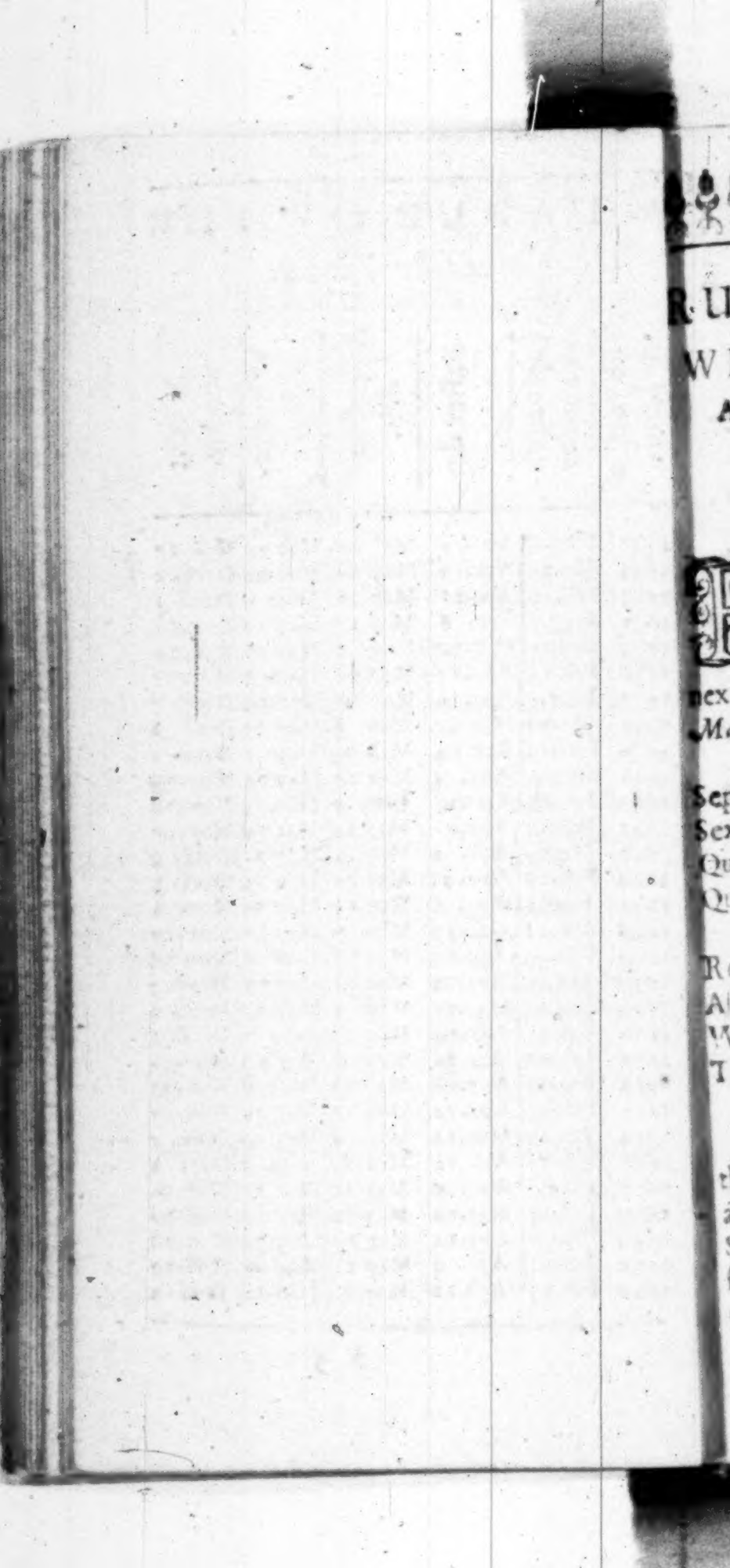
A TABLE OF THE moveable Feasts.

The yeer of our Lord.	Septuagesima Sunday.	Easter day.	Ascension day.	Whitsunday.	Advent Sunday.
1631	Febr. 6	Apr. 13	May 19	May 29	Nov. 27
1632	Jan. 29	April 1	May 10	May 20	Decē. 2
1633	Feb. 17	Apr. 21	May 30	June 9	Decē. 1
1634	Febr. 2	Apr. 6	May 15	May 25	Nov. 30
1635	Jan. 25	Mar. 29	May 7	May 17	Nov. 29
1636	Feb. 14	Apr. 17	May 26	June 5	Nov. 27
1637	Febr. 5	Apr. 9	May 18	May 28	Decē. 3
1638	Jan. 21	Mar. 25.	May 3	May 13	Decē. 2
1639	Feb. 10	Apr. 14	May 23	June 2	Decē. 1
1640	Febr. 2	Apr. 5	May 14	May 24	Nov. 29
1641	Feb. 21	Apr. 25	June 3	Jun. 13	Nov. 28
1642	Febr. 6	Apr. 10	May 19	May 29	Nov. 27
1643	Jan. 29	Apr. 2	May 11	May 21	Decē. 3
1644	Feb. 18	Apr. 21	May 30	June 9	Decē. 1
1645	Febr. 2	Apr. 6	May 15	May 25	Nov. 30
1646	Jan. 25	Mar. 29	May 7	May 17	Nov. 29
1647	Feb. 14	Apr. 18	May 27	June 6	Nov. 28
1648	Jan. 30	Apr. 2	May 11	May 21	Decē. 3
1649	Jan. 21	Mar. 25	May 3	May 13	Decē. 2
1650	Feb. 10	Apr. 14	May 23	June 2	Decē. 1
1651	Jan. 26	Mar. 30	May 8	May 18	Nov. 30
1652	Feb. 15	Apr. 18	May 27	June 6	Nov. 28
1653	Febr. 6	Apr. 10	May 19	May 29	Nov. 27
1654	Jan. 22	Mar. 26	May 4	May 14	Decē. 3
1655	Feb. 11	Apr. 15	May 23	June 3	Decē. 2
1656	Febr. 3	Apr. 6	May 15	May 25	Nov. 30
1657	Jan. 25	Mar. 29	May 7	May 17	Nov. 29
1658	Febr. 7	Apr. 11	May 20	May 30	Nov. 28
1659	Jan. 31	Apr. 3	May 12	May 22	Nov. 27
1660	Feb. 19	Apr. 22	May 31	Jun. 10	Decē. 2



RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYES BEGIN.

EASTER DAY (on which the reſt depend) is alwaies the firſt Sunday after the Full Moon, which beginneth next the Equinoctiall of the Spring in *March*.

Septuageſima	Sunday is	9	weeks before *Eaſter*.
Sexageſima		8	
Quinquageſima		7	
Quadrageſima		6	

Rogation Sund.	is	5 weeks	after *Eaſter*.
Aſcenſion day		40 daies	
Whitſunday		7 weeks	
Trinity Sunday		8 weeks	

ADVENT SUNDAY is alwaies the neereſt Sunday (whether before or after) to the Feaſt of S. *Andrew*, or that Sunday which falleth upon any day, from the 27. of November, to the third of December inclusively.

THE

THE FASTING DAYES OF THE CHURCH,

OR,

Dayes of speciall Abstinence and Devotion.

THe forty dayes of LENT.

2. The *Ember* weekes at the foure Seasons, being the

Wednesday, Friday, and Saturday } after { the first Sunday in *Lent*. / the Feast of *Pentecost*. / *Holy Crosse*, Septemb. 14. / S. *Lucies* day, Decemb. 13.

3. The three *Rogation dayes*, which be the *Munday*, *Tuesday*, and *Wednesday* before *Holy Thursday*, or the *Ascension* of our Lord.

4. The Evens or Vigils before:

- The Nativity of *Christ*.
- The Purification } of the Blessed *Virgin*.
- The Annunciation } of the Blessed *Virgin*.
- The Nativity of S. *John Baptist*.
- S. *Matthias* } day.
- S. *Peter* } day.
- S. *James* } day.
- S. *Bartholomew* } day.
- S. *Matthew* } day.
- S. *Simon* and *Jude* } day.
- S. *Andrew* } day.
- S. *Thomas* and *All Saints* } day.

5. It

5. It hath bin alſo an ancient religious cuſtome to faſt *All the Fridayes* of the yeere, except thoſe that fall within the Twelve dayes of *Chriſtmas.*

The Times wherein *Marriages* are not uſually ſolemnized.

From { *Advent* Sunday, / *Septuag.* Sunday, / *Rogation* Sunday, } untill { 8. daves after the *Epiphany.* / 8. daves after *Eaſter.* / *Trinity* Sunday. }

Some of theſe being Times of ſolemne Faſting and Abſtinence; ſome of Holy Feſtivity and Jov; both fit to be ſpent in ſuch ſacred Exerciſes, without other unneceſſary Avocations.

THE

THE SUMME OF THE CATHOLIKE FAITH, CALLED THE APOSTLES *CREED*.

Divided into twelve Articles.

I Beleeve in God the Father Almighty, Maker of Heaven and Earth.

2 And in Jesus Christ his only Son our Lord.

3 Who was conceived by the Holy Ghost, borne of the Virgin Mary.

4 He suffered under Pontius Pilate, was crucified, dead, and buried.

5 He descended into Hell: the third day he rose againe from the dead.

6 He ascended into Heaven, and sitteth on the right hand of God

God the Father Almighty.

7 From thence he ſhall come to judge the quicke and the dead.

8 I beleeve in the Holy Ghoſt.

9 The holy Catholike Church, the Communion of Saints.

10 The forgiveneſſe of ſins.

11 The Reſurrection of the body.

12 And the Life everlaſting. *Amen.*

¶ By this *Faith*, (into which, and none but which, all Chriſtians are baptized,) we learne to beleeve,

1. In God the * Father, who hath made us, and all the world.

2. In God the Sonne, who hath redeemed us, and all mankinde.

3. In God the Holy Ghoſt, who doth ſanctifie us, and all the choſen people of God.

* Catechiſ. in the Booke of Common Prayer.

THE

THE LORDS PRAYER DIVIDED INTO SEVEN PETITIONS.

Matth. 6.

The Preface.

OUr Father which art in Heaven.

The Petitions.

HAllowed be thy Name.

2 Thy Kingdome come.

3 Thy will be done in Earth, as it is in Heaven.

4 Give us this day our daily bread.

5 And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.

6 And lead us not into temptation.

7 But deliver us from evill.

The Doxo'ogie.

For thine is the Kingdome, the power, and the glory, for ever *Amen.*

¶ This

The Lords Prayer.

¶ This *Prayer* is the foundation thereupon, and the [a] Patterne whereby all our other Prayers muſt bee framed. In it wee deſire [b] God our heavenly Father, who is the Giver of all goodneſſe, to ſend his grace unto us, and all others; that we may [c] 1 worſhip him, 2 ſerve him, and 3 obey him, as we ought to doe. And wee pray unto Him, that hee would 4 ſend us all things which bee needfull both for our ſoules and bodies; that hee would bee 5 mercifull unto us, and forgive us our ſinnes; that it would pleaſe him to 6 ſave and defend us in all our temptations, and 7 preſerve us from all dangers both ghoſtly and bodily. And foraſmuch as wee [d] truſt hee will doe all this of his Mercy and Goodneſſe, through our Lord Jeſus Chriſt: therefore we ſay, *Amen, So be it.*

---

a Catechiſ. in the Booke of Common Prayer. b The Preface. c 1 Petition, &c. d The Concluſion.

THE

THE TEN COMMANDEMENTS

THE FIRST TABLE.

I.

GOd ſpake theſe words, and ſaid, I am the Lord thy God, Thou ſhalt have none other Gods but me.

II.

Thou ſhalt not make to thy ſelfe any graven Image, nor the likeneſſe of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the earth. Thou ſhalt not bow downe to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate mee, and ſhew mercy unto thouſands, in them that love mee, and

and keep my Commandements.

III.

Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

IV.

Remember that thou keep holy the Sabbath day. Sixe daies ſhalt thou labour, and doe all that thou haſt to doe: but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt doe no manner of worke, thou and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattell, and the ſtranger that is within thy gates. For in ſix dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day. Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

THE SECOND TABLE.

V.

Honour thy father and th
mother, that thy dayes may be
long in the land which the Lor
thy God giveth thee.

VI.

Thou ſhalt do no murther.

VII.

Thou ſhalt not commit adul-
tery.

VIII.

Thou ſhalt not ſteale.

IX.

Thou ſhalt not beare falſe wit-
neſſe againſt thy neighbour.

X.

Thou ſhalt not covet thy neigh-
bours houſe, thou ſhalt not co-
vet thy neighbours wife, nor his
ſervant, nor his maid, nor his
oxe, nor his aſſe, nor any thing
that is his.

THE

THE DUTIES INJOYNED, AND THE SINS FORBIDDEN IN THE TEN COMMANDEMENTS:

¶ Which may ſerve for a direction to know, or to make knowne our manifold offences againſt God and man.

The duties of the firſt Commandement.

1. *Thou ſhalt have no other Gods, &c.*

TO *acknowledge* the Eternall *Deity* of the onely true God.

2 To *worſhip* him with all *inward* devotion of our ſoules.

3 To *love*, *honour*, and *obey* him for his *owne* ſake.

4 To *feare* and call upon him, *to truſt* and *beleeve* in him, and *none* but him, all the dayes of our life, without giving any ſhare of his honour to *Angels* or *Saints*, or any other Creature.

Offenders

Offenders against the first Commandement.

THey that by their evill disposition endeavour to perswade themselves that there is *no* God.

2 They of whom God is altogether unapprehended, and who passe away their time as if there were no God at all, without any desire or care to know him as a rewarder of the good, and a punisher of the evill doers.

3 They that imagine, or wickedly fancy and worship any *more gods* than one.

4 They that preferre, or *love* any thing whatsoever before the service and will of God.

5 They that by *despaire* distrust him, or by boldnesse presume upon him.

6 They that beleeve him not, and are unstable or *doubtfull* in the truth of that Faith which he hath revealed.

7 They that *tempt* Him to shew his power without cause, and are not content with the ordinary waies and means that he hath ordained for all things.

8 They that use inchantments, witchcrafts, sorceries, superstitious observation of dayes, prediction of for unes, invocation of spirits, or any other creatures;

res; which be all the wicked inven-ons of the Devill.

The duties of the ſecond Commandement.

2. *Thou ſhalt not make to thy ſelfe, &c.*

TO apprehend God as an infinite and incomprehenſible Eſſence, without any *forme* or *ſhape* of our owne fancying or framing, whereby to make a repreſentation of him.

2 To honour and worſhip him with the lowly reverence, even of our bodies alſo.

3 This to bee *religiouſly* done unto him, and unto *none* but him; to his divine Eſſence, and not to the *Images* that men may vainly frame of him.

4 This alſo to be done *purely*, without any ſuch outward and ſolemne worſhip to be given either to the *perſon*, or to the *Image* of Saint or Angel, or any other creature whatſoever.

Offenders againſt the ſecond Commandement.

THey that fancy to themſelves any likeneſſe of the Deity, or frame

and make any *Image*, either of God [illegible] Blessed Trinity, or of God the Fath[illegible] who never appeared to the world i[illegible] visible shape.

2 They that make any other *Ima*[illegible] or the likenesse of any thing whatso[illegible] ver (be it of *Christ* and his *Crosse*, or [illegible] it of his blessed *Angels*,) with an i[illegible] tent to fall down and worship them.

3 They that are worshippers of Ido[illegible] or representments of false gods.

4 They that are worshippers of *Sain*[illegible] *Images*, and out of a false opinion [illegible] promeriting the protection of the ble[illegible] sed *Virgin*, or any other *Saint* of God doe give a religious adoration to thos[illegible] usuall representments which be made o[illegible] them.

5 They also that are no due worship[illegible] pers of God himself, that fall not lowly downe before his presence, religiously to adore him as well with their bodies as their soules.

6 They that rudely refuse, or carelessly neglect to kneele, bow, and prostrate themselves, to uncover their heads, or to stand with seemly awe & reverence before the presence of his Majesty, as at all times of his service, so chiefly at the *times*, and in the *places* of his *publike worship*.

7 They that regard not the threatnings of his vengeance upon them that

transferre

ansferre his honour to any other, nor e promiſes of his mercies upon them at duly worſhip him.

The duties of the third Commandement.

3. *Thou ſhalt not take the Name of, &c.*

TO honour the moſt holy and reverend Name of God.

2 To ſpeake of it with religious awe nd feare, and that in matters ſerious nd weighty onely.

3 To uſe both it, and all things that e conſecrated unto it, having his Name and ſtampe upon them, with all due regard.

Offenders againſt the third Commandement.

THey that account no more of the Great Name of God, than of another *common* thing.

2 They that uſe vaine and cuſtomary *ſwearing*.

3 They that in matters ſerious ſwear falſly, and *perjure* themſelves.

4 They that abuſe the Name of God, or any of his creatures, to *curſing* and bitter execrations.

5 They that make raſh oathes, and ſudden, inconſiderate, or light *vowes* for things unlikely, unlawfull, unprofitable hurtfull, or impoſſible to be performed.

6 They that break any holy, ſolemn lawfull, and deliberate *vowes*.

7 They that *murmure* againſt God, or *blaſpheme* his Name.

8 They that make curious and *wanton queſtions* concerning the Nature, the Actions, and the *ſecret Decrees* of God, not contenting themſelves with that which he hath revealed in his Word.

9 They that contemn his Saints, that prophane his Temples, that ſlight his Sacraments, that regard not his ſervice, that uſe and ſpeake of theſe, as of common things, whereas they have Gods marke upon them, being ſet apart and dedicated to the ſervice of his moſt holy and fearfull Name.

The duties of the fourth Commandement.

4 *Remember that thou keepeſt holy, &c.*

AS men, to keep holy one day of ſeven.

2 As Chriſtians, to keep that day of the ſeven, which becauſe Chriſt aroſe

on

on it, is called The Lords Day: and his Church, according to Apoſtolicall inſtitution, hath ever obſerved it.

3 Upon this day to give God a ſolemne and a publike worſhip in the Congregation of his Saints.

4 To reſt from unneceſſary ſervile labours, and the common affaires of the world.

5 To give almes of what wee have, and to ſhew forth our charity in works of mercy and devotion, as we are able to performe them, unto others.

Offenders againſt the fourth Commandement.

THey that put no difference between this ſolemne Feſtivall, and the common dates of the week.

2 They that ſet themſelves to needleſſe, worldly, and ſervile affaires upon the Sunday, or ſuffer thoſe over whom they have authority (as being their Husbands, Parents, Maſters, or lawfull Governours) to do the like, or any way to neglect the holy duties of the day.

3 They that ſpend it away in idle and vaine ſports; that eate and drinke, or diſcourſe, or ſleep it away.

4 They that neglect to be duly preſent and aſſiſtant at the publike Service of the Church, whereby God hath this

day his ſolemne Homage and Worſhip done him.

5 They that refuſe to give their *almes*, and do other the *workes of mercy* and *charity*, according to their owne power, and the neceſſity of other good Chriſtians.

6 They that under a pretence of ſerving God more ſtrictly than others (eſpecially for hearing and meditating of Sermons,) do by their *Faſts* and certaine *Judaizing obſervations* condemn the joyfull *Feſtivity* of this *High* and *Holy day*, which the Church allowes as well for the *neceſſary recreation* of the Body in *due time*, as for *ſpirituall exerciſes* of the ſoule.

The duties of the fifth Commandement.

5. *Honour thy Father and thy Mother, &c.*

TO love, honour, and obey our *Father* and *Mother* with all lowlineſſe and reverence.

2 To *ſuccour*, help, and ſerve them at their *need*.

3 In like manner, faithfully to ſerve, honour, and humbly obey the *King*, to reverence his ſacred power, and his Soveraigne Authority over us.

4 To

4 To live by his *lawes* and *commandements*, according to Gods bleſſed Word and Ordinance, and not at our owne pleaſure, to do what we will.

5 To live in an orderly and quiet ſubjection to the Kings ſubordinate *Magiſtrates*; to our *Husbands*, *Maſters*, *Tutours*, and *Governours* with all fidelity.

6 To ſubmit our ſelves lowly and reverently to them that are our *ſpirituall Guides*, and Fathers, the *Prelates* and *Prieſts* of Gods Church.

7 Finally, to carry our ſelves meekly to all, and humbly to them that be our *Betters* in any kind or degree whatſoever; not denying them their due love and regard that be our *inferiours*, or under our authority.

Offenders againſt the fifth Commandement.

THey that diſobey the *lawfull* commands of their *Father* or *Mother*.

2 They that *neglect*, or *deſpiſe*, or *grieve* their perſons.

3 They that *murmure*, *mutine*, *rebell*, and *diſhonour* the *King*, either by denying *reverence* to his Perſon, or *obedience* to his Lawes, or *due maintenance* to his State.

4 They that are undutifull to their *Husbands*, *Maſters*, and *Governours*, in

such matters as be within their powe and authority.

5 They that neither reverence. th persons, nor obey the precepts, nor car for the authority of their *Ecclesiastical Governours*.

6 They that give offence by *disre gard* of any, specially of them that are *more aged*, and better than themselves.

7 They that are *unthankefull* to their *Benefactors*.

8 They that neglect to give unto their *wives*, their *children*, their *kinred*, their *neighbours*, or any their *inferiours*, that love and regard which severally belongs unto them.

The duties of the sixth Commandement.

6. Thou shalt do no murther.

TO protect and preserve as much as in us lies, the *person* or the *life* of any man whatsoever.

2 To procure *peace* and *love* among all sorts of people.

Offenders against the sixth Commandement.

THey that *murder themselves*, or study and use meanes to *hasten* their own death.

2 They

2 They that *deſtroy* the *lives* of other men, or *conſent* to have them deſtroyed; and offer any *violence* or *hurt* to their perſons.

3 They that beare any *anger*, *envie*, *hatred*, *malice*, *uncharitableneſſe*, or any kind of *miſchievous indignation* againſt others.

4 They that be ſowers of *ſtriſe* and *ſedition* among any men whatſoever.

5 They that are given to *revenge* and *oppreſſion*.

6 They that are *privie* to any *conſpiracies* againſt the *lives* or bodies of other men, and reveale them not.

7 They that *feed* or *clothe* not him who is ready to *periſh* with hunger and cold.

8 They that may, and *aſſiſt* him not, who at any time is in *danger* of hurt, or of the loſſe of his life.

9 They that have no care of their owne *health* and *being*.

10 They that procure, or conſent to the procuring of *Abortive* children.

The duties of the ſeventh Commandement.

7. Thou ſhalt not commit adultery.

TO keep our bodies in *temperance*, *ſobriety*, and *chaſtity*.

The duties of the eighth

Offenders againſt the ſeventh Commandement.

THey that by *adultery*, *inceſt*, *fornication*, or any other *uncleanneſſe* defile their bodies.

2 They that are *laſcivious* in their ſpeech, *wanton* in their geſture, and *immodeſt* in their attire.

3 They that be *uncleane* and *luſtfull* in their thoughts.

4 They that delight in *lewd* and *wanton company*, in idle and *unchaſte ſongs*, in fond and *filthy diſcourſe*.

5 They that are *luxurious* in their *diet*, and abuſe their bodies, either by *gluttony* or *drunkenneſſe*.

6 They that keep open or private *ſtewes*, that ſollicite, or conſent unto the fond love, or uncleanneſſe of others.

7 They that preſume to doe any thing beyond the bounds of modeſty and *ſhamefaſtneſſe*.

The duties of the eighth Commandement.

8. *Thou ſhalt not ſteale.*

TO preſerve our neighbours *goods*, and to ſuffer every man to enjoy what

what is his owne quietly and fairely to himselfe.

Offenders against the eighth Commandement.

THey that go about to hurt and impaire other mens *estates*, either by open wrong and violence, as by *spoiling* and *robbing* men of their goods; or by secret purloyning and deceit, as by *cheating* and cunning in bargaines, by *false weights* and measures, by all kind of *beguiling contracts*, and by *unlawfull suits* or *trickes* at the Law.

2 They that be inordinate in *gaming*, and in unneceſſary *conſuming* or ſpending of their *goods*.

3 They that be immoderate in running into *debt*, to the loſſe and hinderance of their owne, or of any other mans eſtate.

4 They that by any violence or fraud *detain* and keep other mens goods unto themſelves.

5 They that are *covetous*, unjuſt, given to uſury and oppreſſion.

6 They that *deceive*, or *defraud* the KING of his *Subſidies* and other *duties*; the *Prieſt* of his *Tithes* and *offerings*, the *Orphans*, &c. of their *Legacies*, the *Servant* of his *Wages*, and the like.

The duties of the ninth Commandement.

9. Thou ſhalt not beare falſe witneſſe, &c.

TO preſerve every mans *good name*, to beare witneſſe to the *truth*, and to ſpeak well of them that deſerve not otherwiſe.

Offenders againſt the ninth Commandement.

THey that bring in *falſe witneſſe*, or *unjuſt accuſations* againſt any man.

2 They that openly *ſlander*, or ſecretly *detract* from his credit and eſtimation.

3 They that are given to *flattery*, and to telling of *lyes* or falſe tales.

4 They that inordinately *divulge*, or blaze abroad other mens *faults* and infirmities.

5 They that *conceale the truth* to the prejudice of another, being required by juſtice or charity, to give teſtimony thereunto.

The duties of the tenth Commandement.

10. *Thou ſha't not covet thy neighbours, &c.*

TO *content* our ſelves with what wee have of our *owne*, and with that eſtate of life whereunto God hath called us.

2 To *covet* nothing that belongs to other men.

Offenders againſt the tenth Commandement.

THey, who though they unjuſtly poſſeſſe not, yet *covet* and deſire that which is another mans; as his Wife, his Fortunes, and the like.

2 They that *envie* other mens wealth and proſperity.

3 They that with *greedineſſe* hunt after the riches, pleaſures, and honours of this world.

4 They that having food and rayment, are *over-ſollicitous* and diſquieted in their minds for more.

¶ *Many other offences there be againſt Gods Commandements; ſome ſo obvious that they need not, and ſome ſo enormious that*

that they would not bee named: but both the one and other easie to bee reduced unto these that have been already specified.

THE TWO PRECEPTS OF CHARITY.

OR,

The Lawes of Nature.

TO love God above all for his *owne* sake.

2 To love all men as our selves for *Gods* sake, and to doe unto others, as we would they should do unto us, *Mat.* 22.

The Precepts of the Church.

TO observe the [a] *Festivals* and Holy daies appointed.

2 To keep the [b] *Fasting dayes* with devotion and abstinence.

3 To observe the [c] *Ecclesiasticall Customes* and *Ceremonies* established, and that without frowardnesse or contradiction.

4 To [d] repair unto the publike Service of the Church for *Matines* and *E-*

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a The Church *Calendar*. b The Rubrick after the *Nicen Creed*. c Can. 5. *and* the Preface of Ceremonies. d Preface to the Booke of Common Prayer.

vensong,

nſong, e for *Sermons*, and other *holy offices* at times appointed, unleſſe there be a juſt and an unfeigned cauſe to the contrary.

5 To receive the f *Bleſſed Sacrament* of the *Body* and *Bloud* of Chriſt with fervent devotion, and three times a yeere at leaſt, of which times *Eaſter* to be alwaies one. g And for better preparation thereunto, as occaſion is, to diſburthen and quit our conſciences of thoſe ſins that may grieve us, or ſcruples that may trouble us, to a learned and diſcreet Prieſt, and from him to receive advice, and the benefit of *Abſolution*.

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e Rubrick at the end of the *Communion*. f The ſecond Exhortation to be read before the *Communion*. g Biſhop *Overals*, and Biſhop *Andrewes* Articles in the Viſitation of their Dioceſſe.

The Sacraments of the Church.

THe principall, and truly ſo called, (as generally neceſſary to ſalvation) are a *Baptiſme* and *The Lords Supper*.

The other five, that is to ſay, *Confirmation*, *Penitence*, *Orders*, *Matrimony*, and *Viſitation of the ſicke*, or *Extreme Unction*, though they bee ſometimes called,

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a Catech. *of the Sacram.* * S. Aug. *ep.* 118. Articles of Relig. *Artic.* 25. Acts 8. John 20. 1 Timoth. 4. Epheſ. 5. James 5.

and

and have the name of Sacraments, v
have they not the like nature that th
Two principall and true Sacramen
have.

The three Theologicall Vertues.

Faith, Hope, and Charity, 1 *Cor.* 13.

Three kinds of good Workes.

Faſting, Praier, and Almſdeeds, *Mat.* 6

Seven gifts of the holy Ghoſt.

1. The * Spirit of Wiſedome, 2. and Underſtanding. 3. The Spirit of Counſell, 4. and Ghoſtly Strength. 5. The Spirit of Knowledge, 6. and Piety. 7. The Spirit of a holy and a godly Feare.

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* Eſay 11. The firſt *Prayer* in the forme of our Confirmation.

The twelve fruits of the Holy Ghoſt.

Love, Joy, Peace, Patience, Mercy, Goodneſſe, Long-ſuffering, Meekneſſe, Faith, Modeſty, Shamefaſtneſſe, Sobriety, *Gal.* 5.

The Spirituall workes of Mercy.

1. To inſtruct the Ignorant, *Mat.* 18.
2. To correct offenders, *Jam.* 5.
3. To counſell the doubtfull, *Gal.* 6.
4. To comfort the afflicted, *Pro.* 27.

5. To

5. To ſuffer injuries with patience, *Eccleſ.5.*

6. To forgive offences and wrongs, *Rom.15.*

7. To pray for others, *Mar.11.*

The Corporall workes of Mercy.

1. To feed the hungry, and to give drinke to the thirſty, *Mat.15.*

2. To clothe the naked, *Mat.25.*

3. To harbour the ſtranger and needie, *Tob.1.*

4. To viſit the ſicke, *Eſay 58.*

5. To miniſter unto priſoners and captives, *Tob.12.*

6. To bury the dead.

The eight Beatitudes.

Matth.5.

Bleſſed are the poore in ſpirit: for theirs is the Kingdome of Heaven,

2. *Bleſſed* are they that mourne: for they ſhall receive comfort.

3. *Bleſſed* are the meek: for they ſhall receive the inheritance of the earth.

4. *Bleſſed* are they that hunger and thirſt after righteouſneſſe: for they ſhall be ſatisfied.

5. *Bleſſed* are the mercifull: for they ſhall obtaine mercy.

6. *Bleſſed*

6. *Bleſſed* are the pure in heart: f they ſhall ſee God.

7. *Bleſſed* are the Peace-makers: f they ſhall bee called the Children God.

8. *Bleſſed* are they that ſuffer perſecu tion for righteouſneſſe ſake: for thei is the Kingdome of Heaven.

Seven deadly ſinnes, as they are commonly ſo called.

1. Pride, 2. Covetouſneſſe, 3. Luxury, 4. Envie, 5. Gluttony, 6. Anger, 7. Sloth. *Galat.* 5.

The contrary vertues.

1. Humility, 2 Liberality, 3. Chaſtity, 4. Gentleneſſe, 5. Temperance, 6. Patience, 7. Devout and earneſt ſerving of God.

QUATUOR NOVISSIMA,

OR,

The foure laſt things that befall any men.

Death. } Hell or
Judgement. } Heaven.

Mat. 25. Heb. 9.

A COLLECTION OF PRIVATE DEVOTIONS, FOR THE HOURES OF PRAYER.

OF THE ANCIENT AND ACCUSTOMED TIMES OF PRAYER IN GENERALL.

AT all times, and in all places to give thankes and praiſe unto Almighty God our heavenly Father, with all maner of devout Praier and Supplication, is no more than our very meet, right, and bounden duty. [a] But in as much as the common imployments of moſt, and the naturall infirmities of all ſorts of people bee ſo great, that whiles they have this body of fleſh upon them, they cannot poſſibly attend the heavenly Exerciſe of Prayer and Thankſ-giving without any Intermiſſion at all: it hath therefore bin the cuſtome of religious & godly perſons in all ages to appoint themſelves

a S. *Baſil* in Regu. Interr. 7.

certain

certain ſet *Times* and *Houres* of the da wherein to performe their Devotio By which meanes it came to paſſe, th as other [b] careleſſe people ſpent t whole day either in their owne affai or pleaſures, theſe men beſtowed it, the chiefe and more eminent parts of at leaſt, in the affaires & ſervice of Go

They that underſtand Chriſts Parab ſo, as if [*] *men ought alwaies to pray*, an to do nothing elſe, miſtook the matte and were put into the [c] Catalogue Heretikes for their labour. They on th other ſide that went about to take a way all [d] *ſet Times* of *Prayer*, to main taine their affected liberty, and to do it only when they liſt, have deſerved no leſſe blame, & incurred no milder cenſure. Wiſe men have gone an even path, and expounding the Scripture for continuall Praier, by the continuall Practice of the Church, have neither one way nor other offered any violence to Devotion.

The Practice then of old hath bin, ſo to keep up Prayer, that men might keep up themſelves withall. [e] *Three* times a day to performe this duty; and otherwhiles [f] *Seven* times a day to do it, was King DAVIDS ſacred reſolution: but

b S. *Chryſo.* hom. 59. ad pop. Antioch. * Luc. 18. 1.
c S. *Auguſt.* de hæreſ. l. 57. & epiſt. 121. ad Prob.
d *Iſid.* de eccl. off. l. 1. c. 22. e Pſa. 55. 18. f Pſ. 119.

Three

ree times a day, howſoever, [*at Eve-ng, and Morning, and at Noon-day,*] was his cuſtome to pray, and that [*in-ſtantly,*] in ſolemn and devout manner. After him, the great Prophet of GOD that lived in *Babylon* accuſtomed him-ſelf to kneele upon his knees, and in his chamber to pray *three times* a day to-wards *Jeruſalem*, g (ſaith the ſtory) *as he was alwayes wont to doe.*

From which holy Examples, it after-wards came to paſſe, that what was by them ſo religiouſly obſerved under the Law, *three times* a day (at leaſt) to offer up Prayers and Thankſ-giving to Al-mighty God, beſides the h *Morning* and the *Evening ſacrifice*, was by Chriſtians as piouſly continued and practiſed un-der the Goſpel alſo; both Jewes and Chriſtians being in this duty but equall ſervants to the ſame *Trinity*, the GOD both of Law and Goſpel. *It is from the Prophet* DANIEL (ſaith S. i CYPRIAN) *that we Chriſtians have our* THIRD, *our* SIXT, *and our* NINTH *houre of Prayer, which we duly obſerve in reverence of the* BLESSED TRINITY.

Beſides theſe (ſuch was the ardor of an-cient pietv) they added yet more, & as well in imitation of King DAVIDS holy

g Dan. 6. 10. h Numb. 28. *Iſid.* etym. 6. ca. ult. i S. *Cypr.* de orat. dom. in fine.

* Reſo-

* Resolutions before mentioned, as a
in honour of those times, which the f
ciall Actions of God, & of our Savio
had in a maner made sacred unto the
they *augmented their houres of Pray*
(† saith that old godly Father) & ma
their Devotions more frequent and fe
vent than they were before.

Such are these *Houres* & *Prayers* th
hereafter follow, which be not now s
forth for the countenancing of the
Novelties that put any trust in the ba
recitall only of a few Praiers, or place
ny vertue in the beadrol or certain num
ber of them at such & such set-houres
but for the hearty imitation of that An
cient & Christian piety, to whom th
distinction of *Houres* was but an orderl
and usefull, no superstitious or wanto
performance of their duties.

And surely, so small a part of our Time
taken up from other common actions, i
not perhaps from doing ill, or doing no
thing; & so small a taske, though but vo
luntarily imposed upon our selves for
Gods service, will never undo us, nor e
ver prove to be an abridgement of our
Christian liberty, who say, our delight is
to be [a] *numbred with the Saints* of old,
and professe every day, that [b] *Gods*
service is perfect freedome.

* S. *Ambr.* l. 3. de Virgin. † S. *Cypr.* ibid. a In the *Te Deum.* b In the second Collect for Mor. Prayer.

CERTAINE

CERTAINE CHOICE SENTENCES OUT OF HOLY SCRIPTURE,

Whereby the frequency of Prayer and Devotion is highly commended unto us.

PSAL.34.15.

THe Eyes of the Lord are over the righteous, and his Eares are open unto their Prayers.

MATTH.7.7.

Aske, and it ſhalbe given you; ſeek, and ye ſhall find; knocke, and it ſhalbe opened unto you.

MARK 13.35.

Watch and pray; for ye know not at what houre the Lord will come.

LUK.11.8

Becauſe of his importunity, he will riſe, and give him what he needeth.

LUK.18.1.

It behoveth alwaies to pray, and not to be weary.

LUK.18.7.

LUK.18.7.

And ſhall not God heare, and aveng his ſervants, that pray night and day u to him?

EPHES.6.18.

Pray alwaies with all maner of Prai and Supplication in the Spirit, an watch thereunto with all inſtance an ſupplication for all Saints.

1.THES.5.17.

Pray without ceaſing. And in a things give thankes: for this is the wil of God in Chriſt Jeſus.

1.TIM.2.1.

I will therefore that firſt of all Pray ers and Supplications, Interceſsions an Giving of Thanks be made for all men for Kings, and for all that are in autho rity, that wee may lead a quiet and peaceable life in all godlineſſe and ho neſty: for this is good, & acceptable i the ſight of God our Father, who will have all men to bee ſaved, and to come to the knowledge of his truth.

JAM.5.16.

The effectuall fervent Prayer of a righteous man availeth much.

REVEL.5.8.

The Prayers of the Saints are like the golden Vials, that are full of ſweet Odours.

S. GREG.

S. Greg. Nyssen. *hom. de Orat.*

PRayer is a work of the ſame dignity and honour, wherein the Angels and Saints of Heaven themſelves are imployed. It is an Advocate for the guilty, a Redemption for the captive, a Reſt for the wearied, and a Comfort for the ſorrowfull. It is our Watch-towre whileſt we ſleep, and our ſafeguard whileſt we are awake.

S. Chrysost. *de orando Deum.*

When I ſee a man that loveth not his Prayers, and is not frequent at his Devotions, I ſhall preſently conclude him to be a miſerable creature, and to have nothing in him at all that is worthy of commendation.

Idem. *ibid.*

As the light of the Sunne is to the Eye of the Body; ſo is Prayer to the Soule.

Idem *ibid.*

I cannot but admire & wonder at the great love of God towards man, for vouchſafing him ſo high an honour, as familiarly to ſpeak unto him by prayer.

IDEM, *Homil. contra Pſeudo-Proph.*

Heare how the bleſſed Apoſtle cry-
eth out unto us to be inſtant in praye
to pray without ceaſing; that is, thoug
not every minute of our life without in
remiſsion, yet that as long as wee live
and upon all occaſions, wee never giv
over prayer, but ſtill and ſtill continu
in it. Pray therefore when thou art a
home in thy houſe, and when thou ar
abroad in thy journey. Pray when tho
lyeſt downe, and when thou riſeſt up.
But when thou prayeſt, pray with hu-
mility, &c.

PIOUS

PIOUS EJACULATIONS, OR Short PRAYERS, to bee committed unto perfect memory, for our first Holy Exercise in the beginning of the Day:

According to the direction of S. AMBROSE in his third Book *de Virgin.*

When we first awake.

LIghten mine eyes, O Lord, that I sleep not in death, *Psal.* 13.

Awake thou that sleepest, and arise from death, and Christ shall give thee light, *Ephes.* 5.

Open thou mine eyes, O Lord,

that I may ſee the wonders of thy Law, *Pſal.* 119.

At our upriſing.

IN the Name of the Father, and of the Sonne, and of the Holy Ghoſt, *Amen.* Bleſſed be the holy and undivided Trinity, now and for evermore.

Or this.

IN the Name of our Lord Jeſus Chriſt, who was crucified for me, I ariſe from mine owne reſt, to doe him ſervice. Hee by his Croſſe & Paſſion ſave mee, bleſſe me, governe me, and keep me this day and for ever. *Amen.*

I laid me downe and ſlept, and roſe up againe, for the Lord hath ſuſtained me, *Pſal.* 3.

At our Apparelling.

According to the direction of S. Basil, *Orat. in Martyr.* Julit.

CLothe me, O Lord, with the Ornaments of thy heavenly Grace,

Grace, and cover mee with the Robes of righteouſneſſe.

Put yee on the Lord Jeſus Chriſt, and make no proviſion for the fleſh to fulfill the luſts thereof, *Rom.* 13.

At the waſhing of our hands.

WAſh me cleane, O Lord, from my wickedneſſe, and purge me from my ſins, *Pſal.* 51.

Cleanſe mee, O God, by the bright fountain of thy mercy, and water me with the dew of thine abundant grace, that being purified from my ſinnes, I may grow up in good works, truly ſerving thee in holineſſe and righteouſneſſe all the dayes of my life.

And then humbly commending our ſelves to Gods protection upon our knees.

INto the hands of thy bleſſed protection and unſpeakable mercy, O Lord, I commend this

day my ſoule and my body, with all the faculties, powers, and actions of them both, beſeeching thee to be ever with me, to direct, ſanctifie, and governe mee in the wayes of thy Lawes, and in the workes of thy Commandements; that through thy moſt mighty protection, both here and ever I may bee preſerved in body and ſoule, to ſerve thee the only true God, through Jeſus Chriſt our Lord, *Amen*.

At our going abroad.

SHew mee thy waies, O Lord, and teach me thy paths, *Pſ.* 25.

Lead me, O God, in the way of thy truth, and guide mee for thy mercies ſake, *Pſal.* 5.

O give thine Angels charge over mee, to keep mee in all my waies, *Pſal.* 91.

When

When we heare the Clocke at any houre of the day.

TEach me, O Lord, to number my daies, that I may apply my heart unto wiſdome, *Pſal.* 90.

Our time paſſeth away like a ſhadow, and we bring our daies to an end, like a tale that is told.

Have mercy upon me, O Lord, now, and at the houre of death.

At our entrance into the Church.

AS for me, I will goe into thy Houſe, O Lord, in the multitude of thy mercies, and in thy feare will I worſhip thee in thy Holy Temple, *Pſal.* 5.

Lord, I have loved the habitation of thine Houſe, and the place where thine honour dwelleth.

My ſoule hath a deſire and longing to enter into the Courts of the Lord.

When we are come into the Quire.

OHow amiable are thy dwellings, thou Lord of Hosts, one day in thy Courts is better than a thousand, *Psa.* 84.

Blessed are they that dwell in thy House, they will bee alwayes praising thee.

When wee fall downe to worship and adore before the presence of God.

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come: we worship him that liveth for ever, and cast our selves before his Throne, *Rev.* 4.

Thou art worthy, O Lord our God, to receive Glory and Honour, and Power: for thou hast created all things, and for thy wils sake they are, and were created.

A

A DIVINE HYMNE, PREPARATIVE TO PRAYER.

WHen to thy God thou ſpeak'ſt
O creature meane,
Lift up pure hands,
lay downe all foule deſires:
Fixe thoughts on Heaven,
preſent a conſcience cleane;
Such holy balme
to Mercies throne aſpires;
Confeſſe faults guilt,
crave pardon for thy ſin:
Tread holy pathes,
call grace to guide therein.

It is the Spirit
with reverence moſt obey
Our Makers will,
to practiſe what he taught.
Make not the fleſh
thy counſell when thou pray,

'Tis enemy
to every vertuous thought:
It is the foe
we daily feed and cloath,
It is the priſon
that the ſoule doth loath.

Even as *Elias*
mounting to the skie,
Did caſt his Mantle
to the earth behind;
So when thy heart
preſents the prayer on high,
Exclude the world
from traffick with the mind.
Lips neere to God,
and ranging heart within,
Is but vaine babling,
and converts to ſin.

Like *Abraham*
aſcending up the hill
To ſacrifice,
his ſervants left below,
That he might act
the Great Commanders will,
Without

Without impeach
to his obedient blow;
Even ſo the ſoule,
remote from earthly things,
Should mount ſalvation's ſhelter,
mercie's wings.

Nothing more gratefull
in the Higheſt Eyes;
Nothing more firme
in danger to protect us;
Nothing more forcible
to pierce the skies,
And not depart
till mercy do reſpect us.
And as the ſoule
life to the body gives,
So Prayer revives
the ſoule, by Prayer it lives.

THE HOURES OF PRAYER.

AN ADVERTISEMENT CONCERNING THE DIVISION OF THE HOURES FOLLOWING.

IT appeareth both by the Hiſtories of the *Jewes*, and by plaine obſervations out of the *New Teſtament*, that the ſpace of the day from the *Morning* to the *Evening* was ſolemnly divided into *foure* equall parts, which they called *Houres* [to wit,] the *Firſt*, the *Third*, the *Sixth*, and the *Ninth*. The *Firſt Houre* comprehended the whole ſpace from the Sun being riſen, about *ſixe* of the clock in the *Morning* after our account, till *Nine*, or thereabouts. The *Third Houre* began from thence, and laſted till *High-noone* with us. The *Sixth* from thence to our *three* of the clocke after Noone. The *Ninth*, from that houre, to the Veſpers, or *Evenſong*, about *ſixe* in the Evening, or Sun ſet. And what was done in any part of theſe *foure* ſpaces, was indifferently taken,

taken, & ſaid to bee done in that *Houre*, whereunto every ſpace of time was allotted. In which reſpect, S. MARK, cha. 15.25. ſaith, *It was the* THIRD *Houre when they crucified Chriſt*: and yet Saint JOHN, chap. 19.14. ſaith, *It was about the* SIXT *Houre* before hee was yet crucified. Nor is there any contradiction at all between theſe two Evangeliſts; Saint MARKE underſtanding the laſt part of the *Third* Houre, which was now at the very end; and Saint JOHN meaning, that it was now neere upon the beginning of the *Sixt* Houre, which was immediately to follow: the ending of the *Third*, and the beginning of the *Sixt*, being both one, and the ſame point of time.

THE

THE FIRST HOURE, *OR* THE MORNING PRAYERS.

☞ Which have beene diſtinguiſhed but of late times, being anciently both one Houre of Prayer. RADUL. DE RIVO. *in lib. de Can. obſerv. propoſ.* 14.

THE ANTIQUITY OF THE MATINES, OR MORNING PRAYER:

Deduced as well from the Teſtimony of the ſacred Scriptures, as from the holy Fathers of the Church.

IN the Primitive Church it was daily the firſt ſpeech which thoſe good Chriſtians uſed, and the firſt thing they did, *Ante omnia adoremus Dominum, qui fecit nos*, (i.) [Before we doe any thing, let us fall downe and worſhip the Lord that made us.] They would ſerve God firſt, and then ſerve themſelves; as Saint * JEROM tels the ſtory of HILARION;

* S. *Hier.* in vit. *Hilar.*

When

When he and his company were ſomewhat early invited to their *Morning* Refection in a Vineyard, *Maledictus ſit* (ſaith the Holy Man) *qui prius Refectionem Corporis, quàm Anima quæſierit, reddamus Domino officium, oremus, pſallemus, & ſic properabimus, &c.* (*i.*) (Let him not proſper, that ſeeks to feed his Body, before hee hath refreſhed his Soule, or doth any thing before he hath offered up his *Prayers* and praiſes with all Devotion to Almighty God, &c.]

And many are the ſacred directions and pious examples of holy Men in all ages before us, whoſe cuſtome it was every day to *begin Gods ſervice*, when the *day* it ſelfe *began*, and to ſet apart the *firſt houre* of their *Morning* for the more cheerfull performance of their heavenly Devotions, as by theſe ſubſequent *teſtimonies* may at large appeare.

FROM

FROM THE HOLY SCRIPTURES.

EXOD. 36. 3.

AND they brought their Offerings unto him every MORNING.

NUMB. 28. 2.

My ſacrifices for a ſweet ſavour, yee ſhall obſerve to offer mee in their *due ſeaſon*. The offering of the MORNING is for a continuall, and a daily offering.

1. SAM. 1. 19.

And they aroſe up EARLY IN THE MORNING, and worſhipped before the Lord, and ſo returned to their houſe.

1. CHRON. 23. 30.

Their office was to wait and to ſtand every MORNING, to thanke and praiſe the Lord.

JOB 38. 7.

The MORNING Starres ſang together, and all the Sonnes of GOD ſhouted for joy.

PSAL. 5. 3.

My voice ſhalt thou heare *betimes*, O Lord, early in the MORNING will I direct my prayer unto thee.

PSAL. 59. 16.

As for me, I will ſing of thy power, and

and will praiſe thy mercy betimes in the MORNING.

PSAL.63.1.

O God, thou art my God, EARLY will I ſeek thee.

PSAL.88.13.

Unto thee have I cryed, O Lord, and early in the MORNING ſhall my prayer come before thee.

PSAL.92.12.

It is a good thing to give thanks unto thee, O Lord, and to tell of thy loving kindneſſe early in the MORNING.

PSAL.130.6.

My ſoule flyeth unto the Lord before the MORNING watch, I ſay, before the MORNING watch.

ESAY 26.9.

With my ſoule have I deſired thee, and with my ſpirit will I ſeeke thee early in the MORNING.

LAMENT.2.19.

Ariſe, and in the *beginning* of the watches powre out thine heart like water before the Lord.

ECCLUS.39 5.

A wiſe man will give his heart early in the MORNING to the Lord that made him, and will pray before the moſt High.

WISD.

WISD.16.28.

That it might be knowne, wee muſt prevent the Sun to give thee thankes, O Lord, and at the *day-ſpring* to praiſe thee.

MARK 1.35.

And in the MORNING, JESUS riſing up before day, went into a ſolitary place, and there prayed.

MARK 13.35.

Watch ye therefore, for ye know not at what houre the Lord will come, whether in the MORNING, &c.

MAT.20.1.

The Kingdome of Heaven is like unto a man, which went out early in the MORNING to hire Labourers into his Vineyard.

LUK.1.10.

And the whole multitude of the people were praying without, at the time of incenſe, *which was in the* MORNING.

MAT.26.1.

When the MORNING was come, all the chiefe Prieſts and Elders of the people took counſell againſt JESUS, to put him unto death. ¶ *Which the Fathers make one reaſon, why Chriſtians uſe to pray in the morning, that as Chriſts enemies did loſe no time for their wicked deſignes againſt him; ſo Chriſts ſervants ſhould make like benefit of the ſame time to doe him honour and ſervice.*

The

The foure Evangelists.

It was early in the MORNING when JESUS aroſe from the dead.

FROM THE *FATHERS.*

Conſt. Apoſt. lib. 8. cap. 34.

LEt every Chriſtian begin his daies worke with Devotion; praying firſt, and giving thankes to God for his renewing of the MORNING light.

TERTUL. *Apologet. cap. 2.*

Of the ancient Chriſtians in the Emperour TRAIANS dayes, his Vicegerent PLINY had no worſe thing to ſay, than that * their cuſtome was to meet together at the DAWNING OF THE DAY, and to worſhip Chriſt with Hymnes and Prayers as a God.

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* Plin. Secund. lib. 10. ep. 67.

S. CYPR. *de orat. Dom. in fine.*

Beſides the Houres which were anciently uſed, the Times of Prayer, and the Myſteries of Religion are now much increaſed. We are up betimes in the MORNING, that by our daily Devo-

tions,

tions, the memory of our Lords Reſurrection may be preſerved and celebrated among us.

S. ATHANAS. *de Meditat.*

Let the *Sun* when it RISETH, ſee the Pſalter, or thy Prayer-Booke in thine hands.

S. BASIL. *in Reg. fuſ. diſp. q.* 37. RUP. *de divin off cap.* 2.

Before we doe any thing elſe, be we carefull to conſecrate the *firſt-fruits* of the DAY, and the very BEGINNINGS of our holy thoughts unto the ſervice of God.

Id Ibid.

Let not the day when it commeth find us ſleeping in our beds, but awaken, and up, and ready at our Prayers, according to his cuſtome, whoſe *Eyes prevented the night-watches, &c.* Pſal. 119.

Id. Epiſt. 63.

It is the common cuſtome and unanimous conſent of all our Churches, to bee up early in the MORNING; and when with earneſt and devout teares they have made confeſsion of their ſins unto Almighty God, at length with Hymnes and Pſalmes to praiſe him for his mercies.

Idem in Epiſt. 1. *ad* NAZIANZ.

What greater bliſſe and happineſſe can there be, than thus on earth to imi-

tate the Angels that are in heaven, every MORNING to honour and worship him that made us all?

S. CHRYS. *de Or. Deum. lib.* 1.

It behooveth us therefore to RISE before the Sunne be up, and so to order our time, that the course of our prayers may equall and answer the course of the day. For tell mee, with what face can wee behold the Sunne, unlesse we worship him first that hath made so glorious a light for us?

S. AMBROS. *in examer lib.* 5. *cap.* 12.

Who blusheth not to heare the Birds every MORNING, how sweetly and solemnely they sing out their praises unto God, and is so dull himselfe as not to doe the like?

Idem de Virg lib. 3.

The Lords Praver, and the Apostles Creed, which do seale up our hearts unto the service and love of God, are daily to be repeated every MORNING.

S. HIERON. *ad* LAETAM.

Let there bee one of good life and sound Religion set over thy daughter, who

who by continuall example may both teach and allure her to riſe up betimes to Prayer, and to ſing the MORNING Hymns, to the glorious praiſe of God.

Idem ad EUSTOCHIUM.

Who is it that knoweth not the ordinary Houres of Prayer to bee the Third, the Sixt, and the Ninth Houre, with the MORNING and the Evening?

RAB. MAUR. *de* INST. CLER. *lib. 2. cap. 9.*

This HOURE of Prayer is univerſally obſerved by the Church of Chriſt.

PREPARATORY PRAYERS

To all the HOURES that follow.

God be in my head, and underſtanding.
God be in my eyes, and in my ſeeing.
God be in my mouth, & in my ſpeaking.
God be in my heart, & in my thinking.
God be at my end, and my departing.
Amen.

PRevent mee, O Lord, in all my doings with thy moſt gracious favour, and further me with thy continuall help, that in all my works begun, continued and ended in thee, I may glorifie thy holy Name, and finally by thy mercy obtaine everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE

The Confession.

ALmighty and moſt merciſull Father, I have erred and ſtrayed from thy waies like a loſt ſheep: I have followed too much the devices and deſires of mine owne heart: I have offended againſt thy Holy Lawes: I have left undone thoſe things which I ought to have done, and I have done thoſe things which I ought not to have done, and there is no health in mee, but thou, O Lord, have mercy upon mee miſerable offender. Spare thou me, O God, which confeſſe my faults. Reſtore thou me that am penitent, according to thy promiſes declared unto mankind, in Chriſt Jeſus our Lord; & grant, O moſt merciſull Father, for his ſake, that I may hereafter live a godly, righteous, and ſober life, to the glory of thy holy Name. *Amen.*

THE PRAYER.

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireſt not the death of a ſinner, but that hee may turne from his wickednes, and live, and haſt promiſed to pardon them that truly repent, and unfeignedly beleeve thy holy Goſpel; of thy mercy I beſeech thee to grant me true repentance and thy holy Spirit, that thoſe things may pleaſe thee which I doe at this preſent, and that the reſt of my life hereafter may bee pure and holy, ſo that at the laſt I may come to thine eternall joy, through Jeſus Chriſt our Lord. *Amen.*

THE

THE MATINES, OR MORNING PRAYER,

For the first HOURE of the DAY.

OUr Father which art in Heaven. Hallowed bee thy Name. Thy Kingdome come. Thy will bee done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as wee forgive them that treſpaſs againſt

us. And leade us not into temptation: but deliver us from evill, &c.

The Versicles.

Vers. O Lord, open thou my lips.
Resp. And my mouth ſhall ſhew forth thy praiſe.
Vers. O Lord, make ſpeed to ſave me,
Resp. O Lord, make haſte to help me.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Alleluia. Praiſe the Lord.

The *Venite.* PSAL. 55.

[With which S. AMBROSE ſaith it was the uſe of the Church in his time to begin their ſervice.] *Serm. de Deip.*

Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with Pſalmes.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.

The ſea is his, & he made it: & his hands prepared the dry land.

O come, let us worſhip and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hands.

To day if yee will heare his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſſe.

When your Fathers tempted mee: proved mee, and ſavv my vvorkes.

Forty yeers long was I grieved with this generation, and ſaid: it is a people that doe erre in their hearts, for they have not knovvne my vvaies.

Unto vvhom I ſvvare in my vvrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end, *Amen*.

THE HYMNE.

Jam lucis orto ſidere.

NOw that the Day-ſtar doth ariſe,
Beg we of God with humble cries,
Hurtfull

Hurtfull things to keep away,
While we duly ſpend the day.
Our tongues to guide ſo, that no ſtrife
May breed diſquiet in our life:
To ſhut and cloſe the wandring eye,
Leſt it let in vanity:
To keep the heart as pure and free
From fond and troubled fantaſie:
To tame proud fleſh, while we deny it
A full cup, and wanton diet.
That when the Day-light ſhall go out,
Time bringing on the night about,
We by leaving worldly waies,
May in ſilence ſing Gods praiſe.
Amen.

THE ANTIPHONA.

AS long as I live, I will magnifie thee on this manner, and lift up my hands in thy Name.

PSAL. 8.

O Lord our Governour, how excellent is thy Name in all the world: thou that haſt ſet thy glory above the heavens.

2 Out of the mouth of very babes and ſucklings haſt thou ordained

dained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider the heavens, even the workes of thy fingers: the Moone and the Starres which thou haſt ordained.

4 What is man that thou art mindfull of him: and the ſon of man, that thou viſiteſt him?

5 Thou madeſt him lower than the Angels: to crowne him with glory and worſhip.

6 Thou makeſt him to have dominion of the workes of thy hands: & thou haſt put all things in ſubjection under his feet.

7 All ſheep and oxen: yea, and the beaſts of the field.

8 The fowles of the ayre, and the fiſhes of the ſea: and whatſoever walketh through the pathes of the ſeas.

9 O Lord our Governour: how excellent is thy Name in all the world?

Glory

Glory be to the Father, and to the Son: and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end, *Amen.*

PSAL. 19.

THE Heavens declare the glory of God: and the firmament ſhewveth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words unto the ends of the World.

5 In them hath he ſet a tabernacle for the Sunne: which commeth forth as a Bridegrome out of his chamber, and rejoyceth as a Giant to run his courſe.

6 It goeth forth from the uttermoſt

termoſt part of the Heaven, and runneth about unto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an undefiled Law, converting the ſoule: the teſtimony of the Lord is ſure, and giveth wiſdome unto the ſimple.

8 The Statutes of the Lord are right, and rejoyce the heart: the Commandement of the Lord is pure, and giveth light unto the eyes.

9 The feare of the Lord is cleane, and endureth for ever: the Judgements of the Lord are true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-combe.

11 Moreover, by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth:

fendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight.

15 O Lord: my ſtrength, and my Redeemer.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end, *Amen.*

PSAL. 24.

THe earth is the Lords, & all that therein is: the compaſſe of the World, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the flouds.

3 Who

dained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider the heavens, even the workes of thy fingers: the Moone and the Starres which thou haſt ordained.

4 What is man that thou art mindfull of him: and the ſon of man, that thou viſiteſt him?

5 Thou madeſt him lower than the Angels: to crowne him with glory and worſhip.

6 Thou makeſt him to have dominion of the workes of thy hands: & thou haſt put all things in ſubjection under his feet.

7 All ſheep and oxen: yea, and the beaſts of the field.

8 The fowles of the ayre, and the fiſhes of the ſea: and whatſoever walketh through the pathes of the ſeas.

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THE Heavens declare the glory of God: and the firmament ſhewveth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words unto the ends of the World.

5 In them hath he ſet a tabernacle for the Sunne: which commeth forth as a Bridegrome out of his chamber, and rejoyceth as a Giant to run his courſe.

6 It goeth forth from the uttermoſt

termoſt part of the Heaven, and runneth about unto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an undefiled Law, converting the ſoule: the teſtimony of the Lord is ſure, and giveth wiſdome unto the ſimple.

8 The Statutes of the Lord are right, and rejoyce the heart: the Commandement of the Lord is pure, and giveth light unto the eyes.

9 The feare of the Lord is cleane, and endureth for ever: the Judgements of the Lord are true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-combe.

11 Moreover, by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth:

ſendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight.

15 O Lord: my ſtrength, and my Redeemer.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

PSAL. 24.

THE earth is the Lords, & all that therein is: the compaſſe of the World, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the flouds.

3 Who

3 Who ſhall aſcend into the Hill of the Lord: or who ſhall riſe up in his holy Place?

4 Even hee that hath cleane hands, and a pure heart: and that hath not lift up his minde unto vanity, nor ſworne to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſſe from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O yee gates, and be ye lift up ye everlaſting doores: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battell.

9 Lift up your heads, O yee gates, and be ye lift up ye everlaſting doores: and the King of glory ſhall come in.

10 Who

10 Who is the King of glory: even the Lord of Hoſts, he is the King of glory.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end, *Amen.*

THE ANTIPHONA.

AS long as I live will I magnifie thee on this manner, and lift up my hands in thy Name.

THE BENEDICTION.

BLeſſed are thoſe that be undefiled in the way, and walke in the Law of the Lord.

THE

THE LESSON, OUT OF THE PROVERBS OF SOLOMON.

THE feare of the Lord is the beginning of wiſedome. If ſinners entiſe thee, do not thou conſent unto them. Theſe ſixe things doth the Lord hate, yea, ſeven are an abomination unto him: A proud Look, & a lying Tongue, and Hands that ſhed innocent bloud, an Heart that deviſeth wicked imaginations, Feet that be ſwift in running to miſchiefe, a falſe Witneſſe that ſpeaketh not the truth, and him that ſoweth diſcord among Brethren. In the multitude of words there will be ſin: but he that refraineth his tongue is wiſe. Feare God and the King, and meddle not

not with them that are ſeditious. Keep innocency, and doe the thing that is right, for that will bring a man peace at the laſt, *Pſal.* 37.

Verſ. Thy Teſtimonies are my delight, O Lord, and my Counſellors.

Reſp. O give me underſtanding, that I may learn thy Commandements.

THE

THE SONG OF Saint AMBROSE, DIVINELY COMPOSED WHEN S. AUGUSTINE was baptized by him, AND SUNG BY THEM BOTH in profeſſion of their Faith, and honour of the bleſſed TRINITY.

Te Deum laudamus.

E praiſe thee, O God: wee knowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin and Seraphin: continually do cry.

Holy,

Holy, holy, holy: Lord God of Sabbath.

Heaven and earth are full of the majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly Fellowship of the Prophets: praise thee.

The noble Army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father of an infinite Majesty.

Thy honourable: true, and only Son.

Also the holy Ghost the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou diddest not abhorre the Virgins wombe.

When

When thou haddeſt overcome the ſharpneſſe of death : thou diddeſt open the Kingdome of Heaven to all beleevers.

Thou ſitteſt on the right hand of God : in the glory of the Father.

Wee beleeve that thou ſhalt come : to be our Judge.

Wee therefore pray thee help thy ſervants whom thou haſt redeemed with thy precious bloud.

Make them to be numbred with thy Saints : in glory everlaſting.

O Lord, ſave thy people : and bleſſe thine heritage.

Governe them : and lift them up for ever.

Day by day : we magnifie thee.

And we worſhip thy Name ever world without end.

Vouchſafe, O Lord, to keep us this day without ſin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon

upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

THE LAUDES, OR THE PRAISES AT MORNING PRAYER.

ALLELUIA. Praiſe the Lord.

THE ANTIPHONA.

BLeſſed are thoſe that dwell in thy Houſe, they will bee alwaies praiſing thee.

PSAL.

PSAL. 148.

Praiſe the Lord
Heaven: praiſe hi
in the height.

2 Praiſe him a
yee Angels of his
praiſe him all his hoſt.

3 Praiſe him Sunne an
Moon: praiſe him all yee Starr
and light.

4 Praiſe him all ye Heavens
and yee waters that be above th
Heavens.

5 Let them praiſe the Nam
of the Lord: for hee ſpake th
word, and they were made, he
commanded, and they were cre
ted.

6 He hath made them faſt fo
ever and ever: hee hath give
them a Law, which ſhall not be
broken.

7 Praiſe the Lord upon earth
ye Dragons and all Deeps.

8 Fi

8 Fire and Haile, Snow and Vapours: Wind and Storme, fulfilling his Word.

9 Mountaines and all Hils: fruitfull Trees, and all Cedars.

10 Beasts and all Cattell: Wormes, and feathered Fowles.

11 Kings of the earth, and all people: Princes, and all Judges of the World.

12 Young Men and Maidens, old Men and Children, praise the Name of the Lord: for his Name onely is excellent, and his praise above heaven and earth.

13 He shall exalt the Horne of his people, all his Saints shall praise him: even the children of Israel, even the people that serveth him.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

PSAL. 149.

Sing unto the Lord a new ſong: let the congregation of Saints praiſe him.

2 Let Iſrael rejoyce in him that made him: and let the children of Sion be joyfull in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes unto him with Tabret and Harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek hearted.

5 Let the Saints be joyfull with glory: let them rejoyce in their beds.

6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands.

7 To be avenged of the Heathen: and to rebuke the people.

8 To binde their Kings in chaines:

chaines: and their Nobles with linkes of iron.

9 That they may bee avenged of them, as it is written: ſuch honour have all his Saints.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end, *Amen.*

PSAL. 150.

Praiſe God in his holineſſe: praiſe him in the firmament of his power.

2 Praiſe him in his Noble acts: praiſe him according to his excellent greatneſſe.

3 Praiſe him in the ſound of the Trumpet: praiſe him upon the Lute and Harp.

4 Praiſe him in the Cymbals and Dances: praiſe him upon the ſtrings and Pipe.

5 Praiſe him upon the well tu-

ned Cymbals: praiſe him upon the loud Cymbals.

6 Let every thing that hath breath: praiſe the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end, *Amen.*

The Antiphona.

Let my mouth bee filled with thy praiſe, that I may ſing of thy glory and honour all the day long.

OR

OR,
THE SONG OF THE THREE CHILDREN, CALLED *BENEDICITE.*

All yee workes of the Lord, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Angels of the Lord, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O yee Heavens, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O yee Waters that bee above the firmament, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O all ye powers of the Lord, bleſſe yee the Lord: praiſe him

and magnifie him for ever.

O ye Sun and Moone, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Stars of Heaven, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Showres and Dew, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Windes of God, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Fire and Heat, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O yee Winter and Summer, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Dewes and Froſts, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Froſt and Cold, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Yce and Snow, bleſſe ye

the Lord: praiſe him, and magnifie him for ever.

O ye Nights and Dayes, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Light and Darknes, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Lightnings and Clouds, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O let the Earth bleſs the Lord: yea, let it praiſe him, and magnifie him for ever.

O yee Mountaines and Hils, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O all yee green things upon the earth, bleſs ye the Lord: praiſe him, and magnifie him for ever

O ye Wels, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Seas and Floods, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O yee Whales, and all that move in the waters, bleſſe yee the Lord: praiſe him, and magnifie him for ever.

O all ye Fowles of the Ayre, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O all yee Beaſts and Cattell, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye children of men, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O let Iſrael bleſſe the Lord: praiſe him, and magnifie him for ever.

O ye Prieſts of the Lord, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O yee Servants of the Lord, bleſſe yee the Lord: praiſe him, and magnifie him for ever.

O ye Spirits and Soules of the righteous, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O yee holy and humble Men of

of heart, bleſſe yee the Lord: praiſe him, and magnifie him for ever.

O Ananias, Azarias, & Miſael, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end, *Amen*.

The Benediction.

BLeſſed is the womb that bare Thee, O Lord, and the paps that gave Thee ſucke.

THE LESSON.

MATTH. 5. 3.

BLeſſed are the poor in ſpirit, for theirs is the Kingdome of Heaven. Bleſſed are they that mourne, for they ſhall receive comfort. Bleſſed are the meeke, for they ſhal receive the inheritance of the earth. Bleſſed are they that hunger and thirſt after righteouſnes, for they ſhall be ſatisfied. Bleſſed are the mercifull, for they ſhall obtaine mercy. Bleſſed are the pure in heart, for they ſhall ſee God. Bleſſed are the peace-makers, for they ſhall be called the Children of God. Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake, for theirs is the Kingdome of Heaven.

Verſ.

Verſ. Make me to go in the path of thy Commandements.

Reſp. For therein is my deſire.

THE SONG OF ZACHARY THE PRIEST, CALLED *BENEDICTUS.*

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David.

As he ſpake by the mouth of his holy Prophets: which have been ſince the world began.

That we ſhould be ſaved from our enemies: and from the hands of all that hate us.

To performe the mercy promiſed

ſed to our fore-fathers: and to remember his holy Covenant.

To perform the oath which he ſware to our fore-father Abraham: that he would give us.

That we being delivered out of the hands of our enemies: might ſerve him without feare.

In holineſſe and righteouſneſs before him: all the dayes of our life.

And thou, Childe, ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord, to prepare his wayes.

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins.

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us.

To give light to them that ſit in darknes, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end, *Amen*.

THE CREED.

I Beleeve in God the Father Almighty, Maker of Heaven and Earth. And in Jeſus Chriſt his only Sonne our Lord, which was conceived by the holy Ghoſt, borne of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried, he deſcended into Hell, the third day hee roſe againe from the dead, he aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty: from thence he ſhal come to judge both the quicke and the dead. I beleeve in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the forgive-

forgiveneſſe of ſinnes, the reſurrection of the body, and the life everlaſting. *Amen.*

THE PRAYERS.

Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

UR Father which art in Heaven. Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. *Amen.*

Verſ. O Lord, ſhew thy mercy upon us.
Reſp. And grant us thy ſalvation.
Verſ. O Lord ſave the King.
Reſp. And mercifully heare us when we call upon thee.

Verſ.

Verſ. Endue thy Miniſters with righteouſnes.

Reſp. And make thy choſen people joyfull.

Verſ. O Lord, ſave thy people.

Reſp. And bleſſe thine inheritance.

Verſ. Give peace in our time, O Lord.

Reſp. Becauſe there is none other that fighteth for us, but onely thou O God.

Verſ. O Lord, make cleane our hearts within us.

Reſp. And take not thy holy Spirit from us.

Verſ. O Lord, heare my prayer.

Reſp. And let my crying come unto thee.

Then the Collects *proper for the weeke, with theſe prayers following.*

THE

THE SECOND COLLECT FOR PEACE.

O God, which art the Author of peace, & lover of concord, in knowledg of whom ſtandeth our eternal life, whoſe ſervice is perfect freedome: defend us thy humble ſervants in all the aſſaults of our enemies, that wee ſurely truſting in thy defence, may not feare the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

THE THIRD COLLECT FOR GRACE.

O Lord, our heavenly Father, Almighty & everlaſting God, which haſt ſafely brought us to the beginning of this day: defend us in

in the ſame with thy mighty power, and grant that this day we fall into no ſinne, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to doe alwayes that that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

A DEVOUT PRAYER, WHICH MAY BE USED AT ALL TIMES.

I.

GRant me, gracious Lord, a pure intention of my heart, and a ſtedfaſt regard to thy glory in all my actions. Poſſeſſe my mind continually with thy preſence, and raviſh it with thy love, that my onely delight may be, to be embraced in the armes of thy Protection.

Be

II.

BE Thou a Light unto mine eyes, muſicke to mine eares, ſweetneſſe to my taſte, and a full contentment to my heart. Bee thou my Sun-ſhine in the day, my Food at the Table, my Repoſe in the Night, my cloathing in nakedneſſe, and my ſuccour in all neceſſities.

III.

LOrd Jeſu, I give thee my body, my ſoule, my ſubſtance, my fame, my friends, my liberty, and my life: diſpoſe of mee, and of all that is mine, as it ſeemeth beſt to thee, and to the glory of thy bleſſed Name.

IV.

I Am not now mine, but thine. Therefore claime mee as thy right, keep me as thy charge, and

love

love me as thy childe. Fight for mee when I am aſſaulted, heale me when I am wounded, and revive me when I am deſtroyed.

V.

MY Lord and my God, I beſeech thee to give mee patience in troubles, humility in comforts, conſtancy in temptations, and victory againſt all my ghoſtly enemies. Grant me ſorrow for my ſinnes, thankfulneſſe for thy benefits, fear of thy Judgments, love of thy mercies, and mindfulneſſe of thy preſence for evermore.

VI.

MAke mee humble to my Superiours, and friendly to my equals: make me ready to pleaſure all, and loth to offend any: make mee loving to my friends, and charitable to mine enemies.

Give

VII.

GIve me modeſty in my countenance, gravity in my behaviour, deliberation in my ſpeech, holineſſe in my thoughts, and righteouſneſſe in all my actions. Let thy mercy cleanſe mee from my ſins, and let thy Grace bring forth in mee the fruits of everlaſting life.

VIII.

LOrd, let me be obedient without arguing, humble without fayning, patient without grudging, pure without corruption, merry without lightneſſe, ſad without miſtruſt, ſober without dulneſſe, true without doubleneſſe, fearing thee without deſperation, and truſting in thee without preſumption.

IX.

LEt me be joyfull for nothing, but that which pleaſeth thee: nor

nor ſorrowfull for any thing, but that which doth diſpleaſe thee. Let my Labour be my delight, which is for thee: and let all Reſt weary me, which is not in thee.

X.

GIve me a waking ſpirit, and a diligent ſoule, that I may ſeek to know thy will, and when I know it truly, may performe it faithfully, to the honour and glory of thy ever bleſſed Name. *Amen.*

THE

THE FINALL PRAYERS.

ASsiſt us mercifully, O Lord., in theſe our Supplications and Prayers, and diſpoſe the way of thy ſervants towvard the attainment of everlaſting Salvation, that among all the changes and chances of this mortall life, they may ever be defended by thy moſt gracious and ready help, through Chriſt our Lord. *Amen.*

ALmighty Lord, and everliving God, vouchſafe wee beſeech thee, to direct, ſanctifie, and governe both our hearts and bodies in the waies of thy Lawes, and in the workes of thy Commandements, that through thy moſt mighty protection, both here

ere and ever, we may be preſer-
ed in body and ſoule, through
ur Lord and Saviour Jeſus
hriſt. *Amen.*

The Doxology.

NOw unto the King Eternall, the immortall, inviſible, and onely ſe God, be honour and glory for ever nd ever. *Amen.* 1. *Tim.* 1. 17.

THE END OF THE MATINES, OR FIRST HOURE OF PRAYER.

THE

THE THIRD HOURE OF PRAYER:

OR THE MIDDLE-SPACE BETWEENE SUN-RISING AND NOONE.

G

THE ANCIENT USE OF PRAYERS AT THE THIRD HOURE.

THE THIRD HOURE of the Day is commonly called by the *Italians*, * THE GOLDEN HOURE; and in the Decrees of the Church, *Distin.* 44. *can. fin.* it is termed, THE HOLY HOURE. A Time in a manner made sacred to Christians, even by the Holy Ghost himselfe, saith RUPERTUS: as

* STEPH. DUR. de rit.

ACTS 2.

THey were all with one accord in one place; and suddenly there came a sound from Heaven, and they were all filled with the Holy Ghost. ¶ *Where at the fifteenth Verse by those words of* S. PETER [It is but the Third houre of the day,] *it appeareth, that this descent of the Holy Ghost was at the*

Third

Third Houre of Prayer, at which time and godly exercise, the Apostles were then assembled.

MARK 15.

PILATE said unto them, What will you that I doe to the King of the Jewes? They cryed againe, Crucifie him, Crucifie him, &c. And it was the THIRD HOURE, *Ver.* 25.

DAN. 6.

And hee kneeled three times a day before the Lord. *The first of which times (saith* S. CYPRIAN *and* S. HIEROM) *hath been alwaies understood to bee the* THIRD HOURE *of Prayer.*

CONST. CLEM. *lib.* 8 *cap.* 34.

LEt your prayers bee made at the THIRD HOURE also; for then it was when PILATE gave sentence upon our Lord and Saviour to have him crucified, *Mar.* 15.

TERTUL. *de Jejun. cap.* 10.

The THIRD, the *sixth*, and the *ninth* HOURES, as they are the more eminent parts of the Day, to distribute and distinguish the publike affaires of men; so haue they been accounted the most solemne times of Prayer and divine duties in the Church of God. For at this THIRD HOURE were the holy

Apoſtles met together at their Devotions, and filled with the power of the Holy Ghoſt.

S. CYPR. *de Orat. Dom.*

In the Exerciſe of Devotion and Praier, we reade, that the THREE CHILDREN, and the Prophet DANIEL, men ſtrong in Faith, and victorious in Captivity, obſerved the THIRD HOURE of the day; a Myſtery no doubt of the Holy and Bleſſed TRINITY, which was afterwards to bee made manifeſt; and a Type of the Holy Ghoſts deſcent at THAT VERY HOURE.

S. BASIL. *in Reg. Fuſ diſp. Int.* 37.

At the THIRD HOURE, of the day let us give our ſelves to holy Supplications and Prayers, having in continuall remembrance, the moſt glorious Gift of the Holy Ghoſt, which was then beſtowed upon the Apoſtles of Chriſt, as they were devoutly met together at their Prayers and holy Exerciſes. And let us beſeech Almighty God, that we alſo may bee made fit to receive the like bleſſed Sanctification of the Spirit, to be our Director and Inſtructor in all things that we doe.

S. HIER.

S. HIERON. *ad* EUSTOCH.

Who knoweth not that the THIRD HOURE is one of those times which are allotted to Prayer?

Idem de obitu PAULÆ.

At the THIRD, *sixth*, and *ninth* HOURE she said her *Psalter*, and orderly performed her Devotions.

ISID. *de Eccl. off. lib.* 1. *cap.* 19.

For the service of the holy and undivided TRINITY, are these THREE HOURES devoted to Prayer.

PRAYERS FOR THE THIRD HOURE.

Ur Father which rt in Heaven. Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. *Amen.*

Verſ. O God, make ſpeed to ſave me,
Reſp. O Lord, make haſte to help me.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now and ever ſhall be: world without end. *Amen.*

ALLELUIA. Praiſe the Lord.

THE

THE HYMNE.

Veni Creator.

COme holy Ghoſt, our ſoules inſpire,
And lighten with celeſtiall fire.
Thou the anointing ſpirit art,
Who dooſt thy ſeven-fold gifts impart:
Thy bleſſed unction from above
Is comfort, life, and fire of love;
Enable with perpetuall light
The dulneſſe of our blinded ſight.
Anoint and cheere our ſoyled face
With the abundance of thy grace.
Keep far our foes: give peace at home;
Where thou art guide, no ill can come.
Teach us to know the Father, Sonne,
And Thee of Both to be but One.
That through the Ages all along
This may be our endleſſe Song,
Praiſe to thy eternall merit,
Father, Sonne, and holy Spirit.
Amen.

The Antiphona.

SHew thy ſervant the light of thy countenance, and ſave me for thy mercies ſake.

Psal. 15.

LOrd, who ſhall dwell in thy Tabernacle: or who ſhall reſt in thy holy Hill?

2 Even he that leadeth an uncorrupt life: and doth the thing that is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evill to his neighbour: and hath not ſlandred his neighbours.

4 He that ſetteth not by himſelfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 Hee that ſweareth unto his neighbour, & diſappointeth him not;

not: though it were to his owne hinderance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Psal. 25.

UNto thee O Lord, will I lift up my soule, my God, I have put my trust in thee: O let me not bee confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a

cauſe ſhall be put to confuſion.

3 Shew mee thy wayes O Lord: and teach me thy pathes.

4 Lead me forth in thy truth, and learne me: for thou art the God of my ſalvation in thee hath bin my hope all the day long.

5 Call to remembrance, O Lord thy tender mercies: and thy loving kindneſſe which hath bin ever of old.

6 Oh remember not the ſins and offences of my youth: but according to thy mercy thinke thou upon me (O Lord) for thy goodneſſe.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that be meek ſhall he guide in iudgement: and ſuch as be gentle, them ſhall hee learne his way.

9 All the pathes of the Lord are mercy and truth: unto ſuch as keep his Covenant and his Teſtimonies.

10 For

10 For thy Names ſake, O Lord: be mercifull unto my ſin, for it is great.

11 What man is hee that feareth the Lord: him ſhall he teach in the way that he ſhall chuſe.

12 His ſoule ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that feare him: and hee will ſhew them his Covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turne thee unto mee, and have mercy upon mee: for I am deſolate, and in miſery.

16 The ſorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon mine adverſity and miſery: and forgive me all my ſin.

18 Conſider mine enemies how

how many they are : and they beare a tyrannous hate against mee.

19 O keep my ſoule, and deliver me : let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſſe and righteous dealing wait upon me : for mine hope hath bin in thee.

21 Deliver Iſrael, O God : out of all his troubles.

Glory be to the Father, and to the Son : and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be : world without end, *Amen.*

PSAL. 145.

I Will magnifie thee, O God, my King: and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praiſe thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praiſed: there is no end of his greatneſſe.

4 One generation ſhall praiſe thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy praiſe, and wondrous workes.

6 So that men ſhall ſpeake of the might of thy marvellous acts: and I will alſo tell of thy greatneſſe.

7 The memoriall of thine abundant kindnes ſhalbe ſhewed: and men ſhall ſing of thy righteouſnes.

8 The

8 The Lord is gracious and mercifull : long-ſuffering, and of great goodneſſe.

9 The Lord is loving unto every man : and his mercy is over all his workes.

10 All thy works praiſe thee, O Lord : and thy Saints give thankes unto thee.

11 They ſhew the glory of thy Kingdome : & talk of thy power.

12 That thy power, thy glory, and mightineſſe of thy Kingdome : might bee knowne unto men.

13 Thy Kingdome is an everlaſting Kingdome : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall : and lifteth up all thoſe that be downe.

15 The eyes of all wait upon thee, O Lord : and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand : and

and filleſt all things living with plenteouſneſſe.

17 The Lord is righteous in all his waies: and holy in all his workes.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfill the deſire of them that feare him: he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeake the praiſe of the Lord: & let all fleſh give thanks unto his holy Name for ever and ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

THE

The Benediction.

BLeſſed bee the Lord God of Iſrael from everlaſting, and world without end.

THE LESSON.

Ephes. 6.

TAke unto you the whole Armour of God, that ye may be able to reſiſt the evill day, and ſtand perfect in all things. Stand therefore, and your loynes gird with the truth, having on the Breſt-plate of righteouſneſſe, and having ſhooes on your feet, that ye may be prepared for the Goſpel of peace. Above all, take to you the ſhield of Faith, wherewith ye may quench all the fiery darts of the wicked one. Take the helmet of Salvation, & the ſword of the Spirit, which is the Word of God. And pray alwaies with all manner of prayer and

and ſupplication in the Spirit: and watch thereunto with inſtance.

Verſ. O Lord, heare my prayer.
Reſp. And let my cry come unto thee.

THE PRAYERS.

I.

ALmighty God, which as about this Houre didſt inſtruct, and repleniſh the hearts of thy faithfull Servants, by ſending downe upon them the Light of thy holy Spirit: Grant me by the ſame Spirit to have a right judgement in all things, that I may both perceive, and know what I ought to doe, and alſo have grace and power faithfully to fulfill the ſame: through the merits of our Lord Jeſus Chriſt, who was alſo at this Houre contented to receive the bitter ſentence of death for us, and now liveth & reigneth with

with Thee in the unity of the ſame bleſſed Spirit, one God world without end. *Amen.*

II.

ALmighty God, the fount tain of all goodneſſe, and the well-ſpring of divine Graces, who haſt vouchſafed to regenerate me, being born in ſin by Water and the holy Ghoſt in the bleſſed Laver of Baptiſme thereby receiving mee into the number of thine elect Children and making me an Heire of ever laſting life, in the Communion of thy glorious Saints: ſtrengthen me, I beſeech thee, O Lord with that bleſſed Spirit of thine the Ghoſtly Comforter: and daily increaſe in mee thy manifold gifts of Grace, the Spirit of Wiſedome and Underſtanding the Spirit of Counſell & Ghoſtly Strength, the Spirit of Knowledg

ledge and true Godlineſſe, and fulfill me, O Lord, with the Spirit of thy Holy Feare, even through him who hath ſent down the Spirit upon his Church, Jeſus Chriſt our Lord. *Amen.*

The Lords Name bee praiſed, from the riſing up of the Sun, unto the going downe thereof.

THE END OF THE THIRD HOURE.

THE

THE SIXTH HOURE OF PRAYER, OR MID-DAY.

THE ANCIENT CUSTOME OF PRAYER AT THE SIXTH HOURE, OR NOON-DAY.

FOr many reaſons (ſaith Saint * CYPRIAN) is the SIXTH HOURE of Prayer obſerved by devout Chriſtians, as being a Time that hath been ſpecially conſecrated and advanced thereunto, both in the Old and New Teſtament.

* De Orat. Dom.

PSAL. 55. 18.

And at NOON-TIME will I pray, and that inſtantly, and hee ſhall heare my voice.

MAT. 27.

There they crucified him; and it was about the SIXTH HOURE. ¶ And

which time our Saviour offered his laſt Prayers upon the Altar of his Croſſe.

ACTS 10.9.

PETER went up into his houſe to pray about the SIXTH HOURE.

CLEM. *Conſt. lib. 8. cap. 34.*

LEt your Prayers bee made alſo at the SIXTH HOURE, for at that time was our Lord and Saviour crucified upon the Croſſe for us.

TERTUL. *de Jejun. cap. 10.*

The SIXTH HOURE hath been ever accounted a ſolemne time for Devotion and Prayer.

S. CYPRIAN *de Orat. Dom.*

Beſides, wee obſerve the SIXTH HOURE, not onely for that we find holy men before us to have done the like; both in the *Old* Teſtament, as DANIEL in his chamber: and in the *New*, as PETER upon his houſe: but alſo for that our Lord JESUS CHRIST was at this HOURE exalted upon the Croſſe, like the Serpent in the wildernes, that whoſoever turneth to him might bee healed.

S. BAS.

S. BAS. *in reg fus. disp. Int.* 37.

When we pray at the SIXTH HOUR, wee imitate that holy Saint, who said, *And at* NOON-TIME *will I call upon Thee.* There is an Arrow that flyeth about, and a Devill that destroyeth in the NOON-DAY; fit it is we should them seeke, and take heed to bee delivered from them.

S. ATHANAS. *de Meditat.*

Be instant at Prayers with God, and worship him that hung upon the Crosse for thee at the SIXTH HOURE of the day.

S. ISID. *lib. 6. elym. cap. ult.*

The *Third*, the SIXTH, and the *Ninth* HOURES, they divide the day into even spaces of time, and are therefore allotted to Prayer, that whilest we are perhaps intent upon other businesse, and may forget our duties towards God the VERY HOURE when it comes, may put us in mind thereof. And how can we doe lesse, than THREE times in the day at least (besides Morning and Evening, which will invite us to prayer of themselves) fall downe and worship the Blessed TRINITY, *Father, Son, and Holy Ghost?*

PRAYER

PRAYERS FOR THE SIXTH HOURE.

OUr Father which art in Heaven. Hallowed bee thy Name. Thy King-dome come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as wee forgive them that treſpaſſe a-gainſt us. And leade us not into temptation: but deliver us from evill. *Amen.*

℣. O God, make ſpeed to ſave me.
℟. O Lord, make haſte to helpe me.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ſhall be, &c.

ALLELUIA. Praiſe the Lord.

THE HYMNE.

WHo more can crave
than God for me hath done?
To free a ſlave
that gave his onely Sonne.
Bleſt be that houre
when he repair'd my loſſe,
I never will
forget my Saviours Croſſe.

Whoſe death revives
my ſoule; Once was I dead,
But now I'le raiſe
againe my drooping head:
And ſinging ſay,
and ſaying, ſing for ever,
Bleſt be my Lord
that did my ſoule deliver.

Amen.

THE

THE ANTIPHONA.

THe Lord hath redeemed me from all my ſins.

PSAL. 103.

PRaiſe the Lord, O my ſoule: and all that is within me, praiſe his holy Name.

2 Praiſe the Lord, O my ſoule: and forget not all his benefits

3 Which forgiveth all thy ſins: and healeth all thine infirmities.

4 Which ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindnes.

5 Which ſatisfieth thy mouth with good things: making thee young and luſty as an Eagle.

6 The Lord executeth righteouſneſſe and judgement: for all them that are oppreſſed with wrong.

7 He ſhewed his wayes unto

Moſes: his workes unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſſe.

9 He will not be alway chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our wickednesſe.

11 For looke how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that feare him.

12 Looke how wide alſo the Eaſt is from the Weſt: ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his owne children: even ſo is the Lord mercifull unto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but duſt.

15 The dayes of man are but

as

as graſſe : for he flouriſheth as a
floure of the field.

16 For aſſoone as the winde
goeth over it, it is gone : and the
place thereof ſhall knowv it no
more.

17 But the mercifull goodnes
of the Lord endureth for ever &
ever, upon them that feare him :
and his righteouſneſſe upon chil-
drens children.

18 Even upon ſuch as keep
his Covenant : and thinke upon
his Commandements to doe
them.

19 The Lord hath prepared his
Seat in Heaven : and his King-
dome ruleth over all.

20 O praiſe the Lord ye An-
gels of his, yee that excell in
ſtrength : ye that fulfill his Com-
mandements, and hearken unto
the voice of his words.

21 O praiſe the Lord, all ye
his hoſts : ye ſervants of his that
do his pleaſure.

22 O ſpeak good of the Lord, all ye works of his, in all places of his dominion: praiſe thou the Lord, O my ſoule.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Psal 116.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath enclined his eare unto mee: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed mee round about: and the paines of hell gate hold upon me.

4 I ſhall find trouble and heavineſſe, and I ſhall call upon the Name of the Lord: O Lord, I beſeech thee deliver my ſoule.

5 Gracious

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turne againe then unto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? Thou haſt delivered my ſoule from death: mine eyes from teares, and my feet from falling.

9 I will walk before the Lord in the Land of the living.

10 I beleeved, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are lyars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: & call upon the Name of the Lord.

13 I will pay my vowes now

in the preſence of all his people: right deare in the ſight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer unto thee the ſacrifice of thankſgiving: and will call upon the Name of the Lord.

16 I will pay my vowes unto the Lord in the ſight of all his people: in the Courts of the Lords houſe, even in the middeſt of thee, O Hieruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now and ever ſhall be: world without end. *Amen.*

PSAL

PSAL. 117.

Praiſe the Lord all ye Heathen : praiſe him, all ye Nations.

2 For his mercifull kindneſſe is ever more and more toward us : and the truth of the Lord endureth for ever. Praiſe the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be : world without end. *Amen.*

The Benediction.

BLeſſed is he whoſe unrighteouſneſs is forgiven, and whoſe ſinne is covered.

THE LESSON.

PHIL. 2.

Et the ſame mind bee in you, that was in Chriſt Jeſus, who when he was in the ſhape of God, yet made himſelfe of no reputation, but humbled himſelfe, and became obedient to the death, even to the death of the Croſſe. Wherefore God hath alſo exalted him on high, and given him a Name which is above all Names, that at the Name of Jesus every knee ſhould bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues ſhould confeſſe, that Jeſus Chriſt is the Lord, unto the praiſe of God the Father.

Verſ.

Verſ. I will make my prayer unto thee, O Lord.
Reſp. In an acceptable time.

THE PRAYERS.

I.

SAve me, O Bleſſed Saviour of the World, who by thy Croſſe and precious Bloud haſt redeemed me: help me, I beſeech thee, O God of my ſalvation.

II.

O Lord Jeſus Chriſt, the Bleſſed Son of God, who haſt ſuffered death for me upon the Croſſe, that I might thereby bee brought unto eternall life, have mercy on me, I beſeech thee, both now and at the houre of death: and grant unto me thy humble ſervant, with all other good people

ple that have this thy bleſſed Paſſion in devout remembrance, a proſperous and godly life in this preſent World, and through thy grace eternall glory in the World to come, where, with the Father and the holy Ghoſt, thou liveſt and reigneſt ever one God world without end. *Amen.*

The Lords Name bee praiſed, from the riſing of the Sun, unto the going downe thereof.

THE END OF THE SIXTH HOURE.

THE

THE NINTH HOURE OF PRAYER, OR MID-SPACE BETWEEN NOONE AND SUN-SET.

THE ANCIENT USE OF PRAYERS AT THE NINTH HOURE.

THat the NINTH HOURE alſo hath ever been a choſen and a ſolemne time for Devout Prayer, theſe places of the holy Scripture, and the Old Fathers, will give ſufficient Teſtimony.

ACTS 3.

PETER and JOHN went up into the Temple at the NINTH HOURE of Prayer, [or] at THAT HOURE of Prayer, which is called the NINTH HOURE.

ACTS 10.2.

CORNELIUS was a devout man, and one that feared God with all his houſe, who gave much Almes to the people, and prayed to God continually. Hee ſaw in a manifeſt Viſion, and it was at the NINTH HOURE of the day, an Angel of God comming unto him, who

who ſaid; CORNELIUS, thy Prayers & thine Almes are come up for a memoriall before God.

MAT. 27. 50.

And at the NINTH HOURE, JESUS cryed with a loud voice, and yeelded up the Ghoſt.

CLEM. *Conſt. lib. 8. cap. 34.*

WE obſerve alſo the NINTH HOURE of Prayer, for that at this time the Sunne was darkned, and the earth ſhaken with horrour, as being not able to ſuffer, or to looke upon thoſe bitter crueltie of the Jewes, wherewith the God of Heaven and Earth was deſpighted.

S. CYPR. *de Orat. Dom.*

Our Lord and Saviour was exalted upon his Croſſe at the ſixth Houre of the day, and there being tormented three long houres together, at the NINTH HOURE hee made perfect our Redemption, and yeelded up his owne life, to ſave ours. So myſterious were theſe Times of prayer, which holy men of old had choſen for the exerciſe of their piety.

S. BASIL.

S. BASIL. *in reg. Int.* 37.

The Apoſtles themſelves have taught us how fit and needfull our prayers are at the NINTH HOURE of the day, an Houre which PETER and JOHN obſerved, wherein to goe up to the very Temple and pray: it being a ſacred memoriall alſo of that time when our Lord JESUS was put to death, that he might keep us from death.

S. HIER. *in* DAN. *6.*

The Church hath ever been accuſtomed, to interpret one of the Prophets Times of Prayer, to bee the NINTH HOURE, and to obſerve it accordingly.

RAB. MAUR. *l. 2 de Inſt. Cl. cap. 6.*

The NINTH HOURE of the day is therefore accounted a ſolemne and a ſacred time among us, that remembring how Chriſt at THIS HOURE commended up his Spirit into the hands of his Father, we alſo with devout Prayers and Supplications might yeeld up unto him both our ſoules and bodies as a living ſacrifice, &c.

RUP.

Rup. *lib.* 1. *de Divin. off. cap.* 5.

At THIS HOURE did the Sacraments of the Church flow from the ſide of our Saviour; the Bloud, whereby wee are redeemed, and the Water, wherewith we are regenerate: JESUS yeelded up the ghoſt; the Thiefe was admitted into Paradiſe; the Labourers ſent into the Vineyard, and forgiveneſſe of ſinnes promiſed to them that repent and come unto Chriſt, even at the LAST HOURE of the day. Pray we therefore with all Supplication, &c.

PRAYERS

PRAYERS FOR THE NINTH HOURE.

OUr Father which art in Heaven. Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. *Amen.*

Verſ. O God, make ſpeed to ſave me,
Reſp. O Lord, make haſte to help me.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

ALLELUIA. Praiſe the Lord.

THE HYMNE.

O Thou God Almighty,
Father of all mercy,
Fountaine of all pity,
Grant we beſeech thee,
Of thy great clemency,
On us to have mercy,
Now and at the houre of death,
Amen.

THE

THE ANTIPHONA.

AND now, Lord, what is my hope? Truely my hope is even in thee.

PSAL. 34.

I Will alway give thankes unto the Lord: his praiſe ſhall ever bee in my mouth.

2 My ſoule ſhall make her boaſt of the Lord: the humble ſhall heare thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my feare.

5 They had an eye unto him, and were lightned: and their faces were not aſhamed.

6 Lo, the poore crieth, and the Lord heareth him: yea and ſaveth him out of all his troubles.

7 The Angel of the Lord tari-

eth

eth round about them that feare him: and delivereth them.

8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O feare the Lord, ye that be his Saints: for they that feare him lacke nothing.

10 The Lyons doe lacke, and ſuffer hunger: but they which ſeek the Lord, ſhall want no maner of thing that is good.

11 Come yee children, and hearken unto mee: I will teach you the feare of the Lord.

12 What man is he that luſteth to live, and would faine ſee good dayes: keep thy tongue from evill, and thy lips that they ſpeak no guile.

13 Eſchew evill, and do good: ſeek peace, and enſue it.

14 The eyes of the Lord are over the righteous: and his eares are open unto their prayers.

15 The countenance of the Lord

Lord is againſt them that doe evill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

17 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

18 Great are the troubles of the righteous: but the Lord delivereth him out of all.

19 He keepeth all his bones: ſo that not one of them is broken.

20 But misfortune ſhall ſlay the ungodly: and they that hate the righteous ſhall be deſolate.

21 The Lord delivereth the ſoules of his ſervants: and all they that put their truſt in him, ſhall not be deſtitute.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

PSAL. 46.

GOD is our hope and ſtrength: a very preſent help in trouble.

2 Therfore will we not feare though the earth bee moved: and though the hils bee carried into the midſt of the Sea.

3 Though the waters thereof rage and ſwell: and though the mountaines ſhake at the tempeſt of the ſame.

4 The Rivers of the flouds thereof ſhall make glad the City of God: the holy place of the Tabernacle of the moſt Higheſt.

5 God is in the middeſt of her, therefore ſhall ſhee not be removed: God ſhall help her, and that right early.

6 The Heathen make much adoe, and the Kingdomes are moved:

ved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us; the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh warres to ceaſe in all the World: he breaketh the bow, and knappeth the ſpeare in ſunder, and burneth the chariots in the fire.

10 Bee ſtill then, and know that I am God: I will be exalted among the Heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us; the God of Jacob is our refuge.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now and ever ſhall be: world without end. *Amen.*

PSAL

PSAL. 54.

SAve mee, O God, for thy Names ſake: and avenge me in thy ſtrength.

2 Heare my prayer, O God: and hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me: and tyrants (which have not God before their eyes) ſeek after my ſoule:

4 Behold, God is my helper: the Lord is with them that uphold my ſoule.

5 He ſhall reward evill unto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee: and praiſe thy Name (O Lord) becauſe it is ſo comfortable.

7 For hee hath delivered mee out of all my trouble: and mine

eye hath ſeen his deſire upon mine enemies.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end, *Amen.*

THE BENEDICTION.

BLeſſed are the mercifull, for they ſhall obtaine mercy.

THE LESSON.

EPHES. 5. ROM. 12.

BE yee followers of God as deare children: and walke in love, even as Chriſt loved us, and gave himſelf for us an offering, and a ſacrifice of a ſweet ſavour unto God. Offer up your bodies as a living ſacrifice, holy and acceptable unto God, which is your reaſonable ſervice of God. And faſhion not your ſelves like unto this World

Ver

Vers. The Lord is loving unto every man.

Resp. And his mercy is over all his workes.

THE PRAYERS.

I.

HEare me, O Lord, & remember now that houre, in which thou diddeſt once commend thy bleſſed Spirit into the hands of thy heavenly Father: when with a torne Body, and a broken Heart thou didſt ſhew forth the bowels of thy mercy, and dye for us. I beſeech thee, O Thou Brightneſſe and Image of God, ſo to aſſiſt me by this thy moſt precious death, that being dead unto the World, I may live onely unto thee: and at the laſt houre of my departing from this mortall life, I may commend my ſoule into thy hands, & thou mayeſt receive mee into life

immortall, there to reigne with Thee for ever and ever, *Amen.*

II.

ALmighty God, who of thy tender love towards man, haſt ſent our Saviour Chriſt to ſuffer death upon the Croſſe for us, that all mankind ſhould follow the example of his great humility: mercifully grant that we who have this his moſt precious Death and Paſſion in continual remembrance, may both follow the example of his patience, and bee made partakers of his glory through the ſame Jeſus Chriſt our Lord, *Amen.*

The Lords name be praiſed.

THE END OF THE NINTH HOURE.

PRAYER

PRAYERS
AT
THE VESPERS,
OR
TIME OF EVEN-SONG.

THE ANCIENT USE OF EVENING PRAYER.

THE MORNING began, the THREE HOURES continued, and the EVENING ends our day. Neither is any work we take in hand like to prosper, unlesse it be begun, continued, and ended in Him who must prevent us with his gracious favour, and further us with his continu all helpe.

In which regard the very Heathens who knew not how to serve God aright yet thus much they knew, that in the MORNING and the *EVENING there was a service to be given him, and the acknowledged it every mans duty to performe the same.

Besides, in the a *Old* Law, the EVENING was a speciall time appointed by God himselfe for the offering up of so lemne Sacrifice: and in the b *New*

* PLAT. 10. de legib. a Exod. 12. 6. Num. 28. 4. b Mat. 26. 20.

Chri

Chriſt choſe it for the inſtitution of his Bleſſed Supper; a Time alſo wherein his bruiſed [c] Body was taken downe from the Croſſe, and laid up in the Grave. Which being all the ſacred myſteries of our Chriſtian Religion, and the [d] Time it ſelfe moſt naturally inviting, and admoniſhing us to contemplation and Praier; needs muſt they be either indevout, or ſomewhat worſe, that will not duely obſerve THIS HOURE of Gods ſervice. The Teſtimonies and Examples of holy men are theſe.

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[c] *Mat.27.57.* [d] Iſid. *Etym. lib.6.*

GEN.24.63.

AND ISAAC went out to meditate, or to pray in the EVENING.

EXOD.12.6.

And the whole multitude of the people ſhall offer it in ſacrifice at the EVENING.

NUMB.28.2.& 4.

My Sacrifices ye ſhall obſerve to offer to me in their due ſeaſon: in the EVENING ye ſhall offer, &c.

PSAL.55.18.

In the EVENING will I pray, and hee ſhall heare my voyce.

PSAL.65.8.

Who makeſt the outgoings of the Morning, and EVENING to praiſe thee.

PSAL.14.1,2.

Let my prayer be ſet forth in thy ſight as the Incenſe: and let the lifting up of my hands be as an EVENING SACRIFICE.

MAT.26.20.

In the EVENING he ſate down with the Twelve. And whileſt they were at ſupper JESUS took Bread and bleſſed it, &c.

MARK.13.35.

Watch ye therefore, for ye know not when the Lord of the houſe will come, whether in the EVENING, or at midnight, &c.

CLEM. *Conſt. lib.* 8. *cap.* 34.

LEt your devout Prayers bee made alſo in the EVENING with thanksgiving unto God, who hath given you THE NIGHT, wherein to reſt from your daily labours.

CONCIL. *Laodic can.* 18.

And fit it is, the ſame order of Pray-

er ſhould be obſerved in the VESPERS or the EVEN-SONG of the Church.

S. BASIL. *orat. in* S. JULIT.

When thou lookeſt upon the Heavens, and beholdeſt the beautie of the Starres, adore Him that in his wiſdome made them all for thee. When the day is ended, and THE NIGHT approacheth on, fall downe and worſhip Him, who made both the day and THE NIGHT, to give thee joy and reſt.

S. AMBROS. *lib. 3. ep. 11.*

I began to thinke upon that *Verſicle*, which we had uſed a little before in our EVEN-SONG.

S. HIER. *ad Euſtoch.*

The EVENING is a common and uſuall Time of Prayer with all men.

ISID. *cap. 20. de Eccl. off. l. 1.*

In honour and memorie of thoſe great Myſteries, which at this time have bin performed for us, doe wee preſent our ſelves with the Sacrifice of Prayers and Thankſgiving, before the preſence of Almighty God.

PRAYERS FOR THE EVENING.

OUr Father which art in Heaven. Hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as wee forgive them that treſpaſſe against us. And leade us not into temptation: but deliver us from evill. *Amen.*

Verſ. O God, make ſpeed to ſave me.
Reſp. O Lord, make haſte to helpe me.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be, &c.

ALLELUIA. Praiſe the Lord.

THE

THE HYMNE.

Salvator mundi Domine.

BLeſſed Saviour, Lord of all,
Vouchſafe to hear us when we call:
And now to thoſe propitious be,
That in Prayer bow to Thee,
Still to be kept from miſerie.

Great Ruler of the Day and Night,
On our darkneſſe caſt thy Light:
And let thy Paſsion pardon winne
For what we have offended in
Thought, or word, or deed of ſinne.

And as thy mercy wipes away
What we have done amiſſe to day:
So now the night returnes againe,
Our Bodies and our Soules refraine
From being ſoyl'd with ſinfull ſtaine.

Let not dull ſleepe oppreſſe our eyes,
Nor us the enemie ſurpriſe: (fright,
Nor fearefull dreames our minds af-
While the blackneſſe of the Night,
Holds from us the cheerefull Light,

To Thee who doſt by Reſt renue
Our waſted ſtrength, we humbly ſue,
That when we ſhall uncloſe our eyes,
Pure and chaſt we may ariſe.
And make our morning Sacrifice.

Honour

Honour Lord, to thee be done,
O Thou Bleſſed Virgins Sonne,
With the Father, and the Spirit,
As is thine eternall merit,
Ever and ever to inherit.
Amen.

The Antiphona.

HE hath made the outgoings of the Morning and Evening to prayſe Him.

Psal. 111.

I Will give thankes unto the Lord with my whole heart: ſecretly among the Faithfull, and in the Congregation.

2 The workes of the Lord are great: ſought out of all them that have pleaſure therein.

3 His worke is worthy to be praiſed, and had in honour: and his righteouſneſſe endureth for ever.

4 The

4 The merciſull and gracious Lord hath ſo done his marvellous workes: that they ought to be had in remembrance.

5 He hath given meate unto them that feare him: he ſhall ever be mindfull of his Covenant.

6 Hee hath ſhewed his people the power of his workes: that he may give them the heritage of the Heathen.

7 The workes of his hands are Veritie and Judgement: all his Commandements are true.

8 They ſtand faſt for ever and ever: aud are done in truth and equitie.

9 Hee ſent redemption unto his people: he hath commanded his Covenant for ever, holy and reverent is his Name.

10 The feare of the Lord is the beginning of wiſedome: a good underſtanding have all they that doe thereafter, the praiſe of it endureth for ever.

Glory

Glory be to the Father, and to the Son: and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

PSAL. 112.

BLeſſed is the man that feareth the Lord: he hath great delight in his commandements.

2 His ſeed ſhall be mighty upon earth: the generation of the faithfull ſhall be bleſſed.

3 Riches and plenteouſneſſe ſhall be in his houſe: and his righteouſneſſe endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſſe: he is mercifull, loving and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had

had in an everlaſting remembrance.

7 Hee will not be afraid for any evill tidings: for his heart ſtandeth faſt, and beleeveth in the Lord.

8 His heart is ſtabliſhed and will not ſhrinke: untill he ſee his deſire upon his enemies.

9 He hath diſperſed abroad, and given to the poore: and his righteouſneſſe remaineth for ever, his horne ſhall be exalted with honour.

10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth, and conſume away, the deſire of the ungodly ſhall periſh.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

PSAL.

PSAL. 141.

ORd, I call upon thee, haſt thee unto mee: and conſider my voyce when I crie unto thee.

2 Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting up of my hands be an evening ſacrifice.

3 Set a watch (O Lord) before my mouth; and keepe the doore of my lips.

4 O let not mine heart be enclined to any evill thing: let mee not bee occupyed in ungodly workes with the men that worke wickedneſſe, leſt I eate of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly; and reprove me.

6 But let not their precious balmes

balmes breake mine head: yea, I will pray yet againſt their wickedneſſe.

7 Let their Judges bee overthrowyne in ſtony places; that they may heare my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: likeas when one breaketh and hewveth wood upon the earth.

9 But mine eyes looke unto thee, O Lord God: in thee is my truſt, O caſt not out my ſoule.

10 Keep me from the ſnare which they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their owne nets together: and let me ever eſcape them.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

THE

THE BENEDICTION.

BLeſſed are the pure in heart, for they ſhall ſee God.

THE LESSON.

MARK. 13.

TAke heed, watch & pray: for ye know not when the time is. For the Sonne of man is as one taking a farre journey, who left his houſe, and gave authoritie to his ſervants, and to every man his worke, and commanded the Porter to watch. Watch ye therefore, for ye know not when the Maſter of the houſe will come, at Even, or at Midnight, or at the Cock-crowing, or in the Morning: leſt if he come ſuddenly, he find you ſleeping. And what I ſay unto you, I ſay unto all, Watch.

At

* At that time Jeſus ſaid: Come unto me all ye that are laboured, and ſore travailed, and I wil give you Reſt. Take my yoke upon you (my yoke is eaſie and my burden light,) and learne of me, for I am meeke and lowly in heart, and ye ſhall find reſt unto your ſoules.

* *Matth.* 11.

THE MAGNIFICAT OF THE BLESSED VIRGIN MARIE.

MY ſoule doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour.

For he hath regarded the lowlines of his handmaiden. For

For behold from henceforth: all generations ſhall call me bleſſed.

For hee that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: thorowout all generations.

He hath ſhewed ſtrength with his arme; he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

Hee remembring his mercie hath holpen his ſervant Iſrael: as hee promiſed to our forefathers, Abraham, and his ſeed for ever.

Glory be to the Father, and to the Son

Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

THE PRAYERS.

I.

O God from whom all holy deſires, all good counſels, and all juſt workes doe proceed, give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandements, and alſo that by thee we being defended from the fear of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Jeſus Chriſt our Saviour. *Amen.*

Almighty

II.

ALmighty God, the Fountaine of all wiſedome, which knoweſt our neceſſities before wee ask, and our ignorance in asking, we beſeech thee to have compaſſion upon our infirmities, and thoſe things which for our unworthineſſe we dare not, and for our blindneſſe we cannot aske, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

III.

O Lord, our heavenly Father, Almighty and everliving God, by whoſe providence both the day and the night are governed: vouchſafe, we beſeech thee, as thou haſt this day

preſerved

preſerved us by thy goodneſſe, ſo ſtill this night to ſhadow us under the bleſſed wings of thy moſt mighty protection, and to cover us with thy heavenly mercy, that neither the Princes of darkneſſe may have any power over us, nor the works of darkneſs overwhelm us, but that we being armed with thy defence, may bee preſerved from all adverſities which may hurt the body, and from all wicked thoughts which may aſſault and defile the ſoule, through Jeſus Chriſt our Lord. *Amen.*

IIII.

O Thou that art the Light eternall, and the Son of Righteouſneſſe, evermore ariſing, and never going downe, giving life, and food, and gladneſſe unto all things: mercifully vouchſafe to ſhine upon me, and caſt thy bleſſed beames upon

on the darkneſſe of my under-ſtanding, and the blacke miſts of my ſinnes and errors, for thy only merits, who art alone my Saviour Jeſus Chriſt our Lord. *Amen.*

The Lords Name bee praiſed, from the riſing up of the Sun, unto the going downe thereof.

THE END OF THE PRAYERS AT EVENING.

THE COMPLINE, OR FINAL PRAYERS TO BE SAID BEFORE BED-Time.

PSAL. 132.4.

I Will not ſuffer mine eies to SLEEP, nor mine eie-lids to SLUMBER, nor the temples of my head to take any REST; untill I find out a place for the habitation of the Lord.

S. CHRYS. *lib.* 1. *de orando Deum.*

Tell me, with what confidence canſt thou lie downe to SLEEPE, and paſſe away the black darknes of the NIGHT? With what fearefull and ougly dreames ſhall thy ſoule (thinkeſt thou) be troubled, unleſſe thou ſhalt firſt arme thy ſelfe againſt ſuch deluſions and feares, by ſtrong and devout prayers? Let the wicked Spirits find thee without ſuch a guard, and preſently thou becommeſt a prey unto them: Let them but ſpie thee at thy Prayers, and preſently like frighted Theeves they runne away.

THE

THE PRAYERS.

THE ANTIPHONA.

GOd be mercifull unto us, and bleſs us, and ſhew us the light of his countenance, and be mercifull unto us.

PSAL. 91.

℣ *To be ſaid at this time, according to the direction of Saint* BAZIL, in reg.

WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from

the ſnare of the hunter: and from the noiſome Peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſſe and truth ſhall be thy ſhield and Buckler.

5 Thou ſhalt not be afraid for any terror by night: nor for the arrow that flyeth by day.

6 For the Peſtilence that walketh in the darkneſſe: nor for the ſickneſſe that deſtroyeth in the noone-day.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end, *Amen*.

THE

THE LESSON.

1. PETER.

BE ſober and watch, becauſe your adverſarie the Divell goeth about like a roaring Lion, ſeeking whom he may devoure. And the day of the Lord will come as a thiefe in the night, in the which the Heavens ſhall paſſe away with a great noiſe, and the Elements ſhall melt with fervent heat. Seeing then that all theſe things ſhal be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſſe?

THE SONG OF SIMEON,

Called

NUNC DIMITTIS.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy Word.

For mine eyes have ſeene: thy ſalvation.

Which thou haſt prepared: before the face of all people.

To be a Light to lighten the Gentiles: and to be the Glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

THE

THE CREED.

I Beleeve in God the Father Almighty Maker of Heaven and Earth. And in Jeſus Chriſt his only Sonne our Lord, which was conceived by the holy Ghoſt, borne of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried, he deſcended into Hell, the third day hee roſe againe from the dead, he aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty: from thence he ſhal come to judge both the quicke and the dead. I beleeve in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the forgiveneſſe of ſinnes, the reſurrection of the body, and the life everlaſting. *Amen.*

THE PRAYERS.

℣. Lord have mercy upon us.
℟. Christ have mercy upon us.
℣. Lord have mercy upon us.

OUr Father which art in Heaven, Hallowed bee thy Name. Thy Kingdome come. Thy will bee done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And leade us not into temptation: but deliver us from evill. *Amen.*

Verſ.

THe Day is thine, and the Night is thine: Thou art worthy, O Lord, to receive honour, and praiſe, and worſhip for evermore.

Merciful

I

MErcifull Lord, who of thine abundantgoodnes towards us, haſt made the day to travaile in, and ordained the Night wherein to take our reſt; grant us ſuch reſt of body, that we may continually have a waking ſoule, to watch for the time when our Lord ſhall appeare to deliver us from this mortall life. Let no vain or wandring fancie trouble us: let our ghoſtly enemies have no power over us, but let our mindes be ſet wholly upon thy preſence, to love, and feare, and reſt in Thee alone: that being refreſhed with a moderate and ſober ſleepe, we may riſe up againe with chearefull ſtrength and gladneſſe, to ſerve thee in all good works, through Jeſus Chriſt our Lord. *Amen.*

II.

LIghten our darknes, we beseech thee (O Lord) and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Jesus Christ. *Amen.*

THE BENEDICTION.

GOd the Father blesse me: God the Son defend mee: God the Holy Ghost preserve mee now and for ever. *Amen.*

PRAYERS

PRAYERS AT BED-TIME,

TO BE COMMITTED UNTO PERFECT MEMORY.

An Admonition before we goe to ſleepe.

PErmit not ſluggiſh ſleepe
to cloſe your waking eye,
Till that with judgement deepe,
your daily deeds, you try. (keeps
Hee that his ſinnes in conſcience
When he to quiet goes, (ſleeps
More deſperate is than hee that
amidſt his mortall foes.

WHEN

WHEN WE ENTER INTO OUR BED.

IN the Name of our Lord Jeſus Chriſt (who was crucified upon his Croſſe, and laid into his grave for me,) I lay me downe to reſt; He bleſſe me, keepe me, and ſave me; raiſe me up againe, and bring me at laſt to life eternall. *Amen.*

AS WE LIE DOWN TO SLEEPE.

AT Night lie downe,
prepare to have
Thy ſleepe thy death,
thy bed thy grave.
Awake, ariſe,
thinke that thou haſt
Thy life but lent,
thy breath a blaſt.

I.

I Will lay me downe in peace, and take my reſt, for it is thou Lord onely that makeſt me dwell in ſafety.

have

II.

HAve mercy upon me, O Lord, now, and at the houre of death.

III.

PReserve me while I am waking, and defend me when I am sleeping, that my soule may continually watch for thee, and both body and soule may rest in thy peace for ever. *Amen. Amen. Amen.*

THE END OF THE LAST HOURE AT NIGHT.

THE SEVEN PENITENTIALL PSALMES, WITH THE LETANIE; AND SUFFRAGES.

THE SEVEN PENETENTIALL PSALMES,

To be uſed in times of Penance, Faſting, Affliction, or Trouble; or at any other time, as private Devotion ſhall move us.

The Antiphona.

REmember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſinnes: ſpare us good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Psal. 6.

Domine ne in furore.

O Lord, rebuke me not in thine indignation: neither chaſten mee in thy diſpleaſure.

2 Have mercy upon me, O Lord,

Lord, for I am weake: O Lor
heale me, for my bones are vexed

3 My ſoule is alſo ſore trou
bled: but Lord, how long wi
thou puniſh me?

4 Turn thee, O Lord, and de
liver my ſoule: O ſave me for th
mercies ſake.

5 For in death no man re
membreth thee: and who wi
give thee thanks in the pit?

6 I am wearie of my grot
ning, every night waſh I m
bed, and water my couch wit
my teares.

7 My beautie is gone for ver
trouble: and worn away, becau
of all mine enemies.

8 Away from me, all ye th
worke vanity: for the Lord ha
heard the voyce of my weeping.

9 The Lord hath heard my p
tition: the Lord will receive m
prayer.

10 All mine enemies ſhall b
confounded and ſore vexed: the
ſha

ſhall be turned backe, and put to ſhame ſuddenly.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 32.

Beati quorum.

BLeſſed is he whoſe unrighteouſneſſe is forgiven: and whoſe ſin is covered.

2 Bleſſed is the man, unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heavie upon me day and night: and my moiſture is like the drought in Summer.

5 I will knowledge my ſinne unto thee: and mine unrighteouſneſſe have I not hid.

6 I ſaid, I will confeſs my ſin unto the Lord: and ſo thou forgaveſt the wickedneſſe of my ſin.

7 For this ſhall every one that is godly make his praier unto thee in a time when thou mayſt be found: but in the great water floods they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſſe me about with ſongs of deliverance.

9 I will informe thee, and teach thee in the way wherin thou ſhalt goe: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding: whoſe mouthes muſt be holden with bit and bridle, leſt they fall upon thee.

11 Great plagues remaine for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12

12 Be glad, O ye righteous, nd rejoyce in the Lord: and be yfull, all yee that are true of eart.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 38.

Domine ne in furore.

Ut mee not to rebuke (O Lord) in thine anger: neither chaſten me in thine heavie diſpleaſure.

2 For thine Arrowes ſtick faſt me: and thy hand preſſeth me re.

3 There is no health in my eſh, becauſe of thy diſpleaſure: either is there any reſt in my ones, by reaſon of my ſin.

4 For my wickedneſſes are one over my head: and are like

a ſore burden, too heavie for me to beare.

5 My wounds ſtinke, and are corrupt: through my fooliſhneſſe

6 I am brought into ſo great trouble and miſerie: that I go mourning all the day long.

7 For my loines are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I have roared for the very diſquietneſſe of my heart.

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: & the ſight of mine eies is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afarre off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to doe me evill

ill, talked of wickedneſſe, and
agined deceit all the day long.
13 As for me, I was like a deafe
an, and heard not: and as one
at is dumbe, which doth not o-
n his mouth.
14 I became even as a man that
areth not: and in whoſe mouth
e no reproofes.
15 For in thee, O Lord, have
put my truſt: thou ſhalt anſwer
r me, O Lord my God.
16 I have required that they
ven mine enemies) ſhould not
umph over me: for when my
ot ſlipt, they rejoyced greatly a-
nſt me.
17 And I truely am ſet in the
gue: and my heavineſſe is ever
my ſight.
18 For I will confeſſe my wic-
dneſs: and be ſorry for my ſin.
19 But mine enemies live, and
mighty: and they that hate
wrongfully, are many in num-
r.

20 They

20 They alſo that rewarded e
for good, are againſt me: becau
I follow the thing that good is.
21 Forſake me not, O Lord m
God: be not thou far from me.
22 Haſte thee to helpe me:
Lord God of my ſalvation.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 51.

Miſerere mei Deus.

HAve mercy upon me,
God, after thy gre
goodneſſe: accordi
to the multitude of t
mercies doe away mine offence
2 Waſh me thoroughly fr
my wickedneſſe: and cleanſe
from my ſin.
3 For I knowledge my faul
and my ſin is ever before me.
4 Againſt thee only have I ſi
ned, and done this evill in t
ſight

ſight: that thou mighteſt be juſtified in thy ſaying, and cleat when thou art judged.

5 Behold, I was ſhapen in wickedneſſe: and in ſinne hath my mother conceived me.

6 But loe, thou requireſt truth in the the inward parts: and ſhalt make me to underſtand wiſdome ſecretly.

7 Thou ſhalt purge mee with hyſope, and I ſhall be cleane: thou ſhalt wath me, and I ſhalbe whiter than ſnow.

8 Thou ſhalt make me heare of joy and gladneſſe: that the bones which thou haſt broken may rejoyce.

9 Turn thy face from my ſins: and put out all my miſdeeds.

10 Make me a cleane heart (O God:) and renew a right ſpirit within mé.

11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12 O give me the comfort of thy helpe againe: and ſtabliſh me with thy free ſpirit.

13 Then ſhall I teach thy wayes unto the wicked: and ſinners ſhalbe converted unto thee.

14 Deliver mee from bloud-guiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

15 Thou ſhalt open my lips (O Lord:) and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken and contrite heart (O God) ſhalt thou not deſpiſe.

18 O be favourable and gracious unto Sion, burld thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed

with the ſacrifice of righteouſneſſe, with the burnt offerings and oblations, then ſhall they offer young bullocks upon thine Altar.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 102.

Domine exaudi.

HEare my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from mee in the time of my trouble: encline thine eares unto me when I call, O heare me, and that right ſoone.

3 For my dayes are conſumed away like ſmoake: and my bones are burnt up as it were a firebrand.

4 My heart is ſmitten downe, and withered like graſſe: ſo that

I forget to eat my bread.

5 For the voyce of my groaning: my bones will ſcarce cleave to my fleſh.

6 I am become like a Pelicane in the Wilderneſſe: and like an Owle that is in the Deſart.

7 I have watched, and am even as it were a Sparrow: that ſitteth alone upon the houſe top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are ſworne together againſt me.

9 For I have eaten aſhes as it were bread: and mingled my drinke with weeping.

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me downe.

11 My dayes are gone like a ſhadow: and I am withered like graſſe.

12 But thou (O Lord) ſhalt endure for ever: and thy remembrance

brance throughout all generations.

13 Thou ſhalt ariſe and have mercy on Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy ſervants think upon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord: and all the kings of the earth thy Majeſtie.

16 When the Lord ſhall build up Sion: and when his glory ſhall appeare.

17 When he turneth him unto the prayer of the poore deſtitute: and deſpiſeth not their deſire.

18 This ſhall bee written for thoſe that come after: and the people which ſhall be borne, ſhall praiſe the Lord.

19 For he hath looked downe from his Sanctuarie: out of the Heavens did the Lord behold the earth.

 20 That

20 That hee might heare the mournings of ſuch as be in captivitie: and deliver the children appointed unto death.

21 That they may declare the Name of the Lord in Sion: and his worſhip at Jeruſalem.

22 When the people are gathered together: and the Kingdomes alſo to ſerve the Lord.

23 Hee brought downe my ſtrength in my journy: and ſhortned my dayes.

24 But I ſaid, O my God, take me not away in the midſt of my age: as for thy yeares, they endure throughout all generations.

25 Thou Lord in the beginning haſt laid the foundation of the earth: and the Heavens are the worke of thy hands.

26 They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a garment.

27 And as a veſture ſhalt thou change them, and they ſhall be changed

changed: but thou art the ſame, and thy yeeres ſhall not faile.

28 The children of thy ſervants ſhall continue: and their ſeed ſhal ſtand faſt in thy ſight.

Glory be to the Father, &c.
As it was in the beginning, &c.

PLAL. 130.

De profundis.

Out of the Deep have I called unto thee (O Lord:) Lord heare my voyce.

2 O let thine eares conſider well the voyce of my complaint.

3 If thou, Lord, wilt be extreme to marke what is done amiſſe: O Lord who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoule doth wait for him: in his Word is my truſt.

6 My ſoule fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael from all his ſins.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 143.

Domine exaudi.

HEare my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſſe ſake.

2 And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemie hath perſecuted

cuted my ſoule, hee hath ſmitten my life downe to the ground: he hath laid me in the darkneſſe, as the men that have beene long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet doe I remember the time paſt, I muſe upon all thy works: yea, I exerciſe my ſelfe in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoule gaſpeth unto thee as a thirſty land.

7 Heare me O Lord, and that ſoone, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that goe down into the pit.

8 O let mee heare thy loving kindnes betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walke in, for I lift up my ſoule unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to doe the thing that pleaſeth thee, for thou art my God: let thy loving Spirit leade me forth into the land of righteouſneſſe.

11 Quicken me, O Lord, for thy Names ſake, and for thy righteouſneſſe ſake bring my ſoule out of trouble.

12 And of thy goodneſſe ſlay mine enemies: and deſtroy all them that vexe my ſoule, for I am thy ſervant.

Glory be to the Father, &c.
As it was in the beginning, &c.

THE ANTIPHONA.

REmember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare us good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

THE

THE LETANY,
TO BE USED ON SUNDAIES, WEDNESDAIES, AND FRIDAIES,
after the Morning Prayers, or any other Houre of Devotion:

AS ALSO UPON THE ROGATION AND FASTING daies; & in the time of Plague, Famine, war, and other calamities.

SUch miſeries as being preſent or imminent, all men are apt to bewaile with their teares, they that be religious and wiſe, will ever ſeeke to prevent or avert with their prayers. In regard whereof theſe LETANIES were at firſt compoſed by the Fathers in the [a] *Primitive Church*, ſolemn-

a H. l. 5. a Antiq. Liturg. Iren. l. 2. c. 57. Proſp. de vocat. Gent. c. 4. Tertul. l. 2. *ad uxor.* S. Hieron. *ad* [illegible]ch. S. Baſil. ep. 63. Ruffin hiſt. l. 2. c. 23.

ly

ly to be uſed for the appeaſing of God's wrath in publike evils, and for the procuring of his mercy in common benefits.

At the firſt they were not ſo large as now they are, being augmented by MAMERCUS Biſhop of *Vienna*, and by [b] SIDONIUS APOLLINARIS, Biſhop of *Averna*, and afterwards by S. GREGORIE the Great, Biſh. of *Rome*, in whoſe time there was much affliction and trouble throughout the World.

From their dayes they have been brought down to ours; and in the meanwhile got ſome ruſt: the Addition and Invocation of the SAINTS named (which ſome men have therunto annexed) being by [c] WALAFRIDE STRABO owne confeſsion, but a Noveltie; and therefore are not inſerted into theſe *Letanies*: which being lately by our own Church brought into that abſolute perfection, both for matter and forme, as not any Church beſides can ſhew the like, ſo compleate and full, needs muſt they be upbraided either with error, or ſomewhat worſe, whom in all parts the principall and excellent Prayer doth not fully ſatisfie.

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[b] Sidon. Apol. ep. ad *Mamer. & Apum.* [c] Strabo de reb. Eccl. cap. de Letaniis. [d] R. H.

THE LETANIE.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Sonne, Redeemer of the World: have mercy upon us miſerable ſinners.

O God the Sonne, Redeemer of the World: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Sonne: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son, have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three Perſons and one God: have mercie upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evill and miſchiefe, from ſin, from the caſts and aſſaults of the divell, from thy wrath, and from everlaſting damnation.

Good Lord deliver us.

From all blindneſſe of heart, from pride, vain-glory and hypocriſie, from envie, hatred and malice, and all uncharitableneſſe.

Good Lord deliver us.

From fornication, and all other deadly ſinne, and from all the

the deceits of the world, the fleſh and the divell.

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtilence and famine, from battel and murder, and from ſudden death.

Good Lord deliver us.

From all ſedition and privie conſpiracie, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy Word and Commandement.

Good Lord deliver us.

By the myſtery of thy holy Incarnation, by thy holy Nativitie and Circumciſion, by thy Baptiſme, Faſting and Temptation.

Good Lord deliver us.

By thine Agonie and bloodie ſweat, by thy Croſſe and Paſſion, by thy precious Death and Burial, by thy glorious Reſurrection and Aſcenſion, and by the comming of the holy Ghoſt.

Good

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Judgement.

Good Lord deliver us.

We ſinners doe beſeech thee to heare us (O Lord God) and that it may pleaſe thee to rule and governe the holy Church univerſally in the right way.

Wee beſeech thee to heare us good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſervant *Charles*, our moſt gracious King and Governour.

Wee beſeech thee to heare us good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare and love, and that he may evermore have affiance in thee, and ever ſeeke thy honour and glory.

Wee

Wee beſeech thee to heare us good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies.

Wee beſeech thee to heare us good Lord.

That it may pleaſe thee to bleſſe our moſt gracious Queen *Marie*, Prince *Charles*, and the reſt of the Royall Progenie, and the Lady *Elizabeth*, with her Princely Iſſue.

Wee beſeech thee to heare us good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtors and Miniſters of the Church, with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly.

Wee beſeech thee to heare us good Lord.

That it may pleaſe thee to endue

due the Lords of the Councel
and all the Nobilitie, with grac
wiſedome, and underſtanding.

Wee beſeech thee to heare
good Lord.

That it may pleaſe thee to ble
and keepe the Magiſtrates, givi
them grace to execute juſtice, a
to maintaine truth.

Wee beſeech thee to heare
good Lord.

That it may pleaſe thee to ble
and keepe all thy people.

Wee beſeech thee to heare
good Lord.

That it may pleaſe thee to g
to all Nations unitie, peace
concord.

Wee beſeech thee to heare
good Lord.

That it may pleaſe thee to g
us an heart to love and dr
thee, and diligently to live a
thy Commandements.

Wee beſeech thee to heare
good Lord.

That it may pleaſe thee to give
o all thy people increaſe of grace
o heare meekely thy Word, and
o receive it with pure affection,
nd to bring forth the fruits of
e Spirit.

Wee beſeech thee to heare us
ood Lord.

That it may pleaſe thee to bring
to the way of truth, all ſuch as
ve erred and are deceived.

Wee beſeech thee to heare us
od Lord.

That it may pleaſe thee to
rengthen ſuch as doe ſtand, and
comfort and helpe the weake-
arted, and to raiſe up them that
ll, and finally to beate downe
tan under our feet.

Wee beſeech thee to heare us
od Lord.

That it may pleaſe thee to ſuc-
ur, help, and comfort all that be
danger, neceſsitie and tribula-
on.

We beſeech thee to hear us good
rd.

That

That it may pleaſe thee to pr
ſerve all that travell by land or
water, all women labouring
child, all ſick perſons and you
children, and to ſhew thy pity
on all priſoners and captives.

Wee beſeech thee to heare
good Lord.

That it may pleaſe thee to
fend and provide for the father
children and widowes, and
that be deſolate and oppreſſed.

Wee beſeech thee to heare
good Lord.

That it may pleaſe thee to ha
mercy upon all men.

Wee beſeech thee to heare
good Lord.

That it may pleaſe thee to f
give our enemies, perſecutors
ſlanderers, and to turne th
hearts.

Wee beſeech thee to heare
good Lord.

That it may pleaſe thee to g
and preſerve to our uſe the kin
fru

uits of the earth, ſo as in due
me we may enjoy them.

Wee beſeech thee to heare us
o Lord.

That it may pleaſe thee to give
true repentance, to forgive us
our ſinnes, negligences and ig-
rances, and to endue us with
grace of thy holy Spirit, to a-
nd our lives according to thy
ly word.

Wee beſeech thee to heare us
od Lord.

Son of God: wee beſeech thee
heare us.

Son of God: wee beſeech thee to
re us.

O Lambe of God that takeſt
ay the ſins of the world.

Grant us thy peace.

O Lambe of God that takeſt
ay the ſins of the world.

Have mercy upon us.

Chriſt heare us.

O Chriſt heare us.

d have mercy upon us.

Lord

Lord have mercy upon us.
Chriſt have mercy upon us.
Chriſt have mercy upon us.
Lord have merce upon us.
Lord have mercy upon us.

Ur Father whi
art in Heaven. Ha
lowed be thy Nam
Thy Kingdom com
Thy will be done
earth as it is in Heaven. Give
this day our daily bread. And fo
give us our treſpaſſes, as we fo
give them that treſpaſſe agai
us. And lead us not into temp
tion: but deliver us from evi
Amen.

Vers. O Lord deale not with us after
ſinnes
Reſp. Neither reward us after our ini
ties.

Let us pray.

God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as ſorrowfull, mercifully aſsiſt r prayers, that we make before ee in all our troubles and adſities whenſoever they oppreſs and graciouſly heare us, that oſe evils which the craft and tilty of the divell, or man worh againſt us, be brought to ught, and by the providence of goodneſſe they may be diſperd, that we thy ſervants being t by no perſecutions, may emore give thankes unto thee thy holy Church, through Je- Chriſt our Lord.

O Lord ariſe, helpe us, and de- r us for thy Names ſake.

O God wee have heard wi
our eares, and our fathers ha
declared unto us the noble wor
that thou diddeſt in their day
and in the old time before them

O Lord ariſe, help us, and d
ver us for thine honour.

Glory be to the Father, &c.
As it was in the beginning, &c.

From our enemies defend
O Chriſt.

Graciouſly looke upon our a
ctions.

Pitifully behold the ſorro
of our hearts.

Mercifully forgive the ſi
thy people.

Favourably with mercy h
our prayers.

O Sonne of David have m
upon us.

Both now and ever vouch
to heare us, O Chriſt.

Graci

Graciouſly heare us, O Chriſt:
raciouſly heare us, O Lord
Chriſt.

erſ. O Lord, let thy mercy be ſhewed upon us.
eſp As we doe put our truſt in thee.

Let us pray.

WE humbly beſeech thee O Father, mercifully to look upon our infirmities: and for the glory thy Names ſake, turne from us thoſe evils, that we moſt righouſly have deſerved: and grant, at in all our troubles we may t our whole truſt and confence in thy mercy, and evermore ve thee in holineſſe and pureſſe of living, to thy honour and ory: through our onely Mediur and Advocate Jeſus Chriſt Lord. *Amen.*

O God, whose nature and pro-
pertie is ever to have mercie
and to forgive, receive our hum-
ble petitions: and though we be
tied and bound with the chain of
our sinnes, yet let the pitifulnes
of thy great mercy loose us, fo
the honour of Jesus Christs sake
our Mediatour and Advocate. A
men.

2. Cor. 13.

THe grace of our Lord Je
Christ, and the love of Go
and the fellowship of the ho
Ghost be with us all evermore
Amen.

THE COLLECTS FOR THE SUNDAIES AND HOLY-DAIES THROUGHOUT THE WHOLE YEERE.

THE COLLECTS FOR THE SUNDAIES AND HOLY-DAYES THROUGHOUT the yeere.

ADVENT SUNDAY.

THe foure Sundayes in *advent*, are to the great Feast of *Christmas*, as the *Vigils* or *Eves* are to every *Saints day*, and *Lent* to the Feast of *Easter*, a solemne time of preparation to the blessed *Birth* of our Saviour, which Christians have been used to call his *Advent*, or *Comming* to us in the flesh.

It is the peculiar Computation of the Church, to begin her yeare, and to renew the annuall course of her holy and divine Service at this *Advent*; herein differing from all other Accounts and Revolutions of Time whatsoever. And this to let the world know, that she neither numbreth her dayes, nor measureth her seasons so much by the motion of the *Sun*, as by the Course of her *Saviour*, beginning and continuing on the yeere with Him, who being the true *Sun of righteousnesse*, began now to rise upon the World, and as the *Day-starre* from on high, to enlighten them that sate in spirituall *darknesse*.

THE COLLECT FOR THE FIRST SUNDAY IN ADVENT.

ALmighty God, give us grace that we may caſt away the workes of darkneſſe, and put on the armour of light, now in the time of this mortall life (in the which thy Son Jeſus Chriſt came to viſit us in great humility) that in the laſt day, when he ſhall come againe in his glorious Majeſtie, to judge both the quicke and the dead, we may riſe to life immortall, through him who liveth & reigneth with thee and the holy Ghoſt now and ever. *Amen.*

The Collect for the ſecond Sunday in Advent.

BLeſſed Lord, which haſt cauſed all the holy Scriptures to be written for our learning, grant

that wee may in ſuch wiſe heare them, read, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy Word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Collect for the third Sunday in Advent.

LOrd, we beſeech thee, give ear to our prayers, and by thy gracious viſitation lighten the darkneſſe of our hearts by our Lord Jeſus Chriſt. *Amen.*

The Collect for the fourth Sunday in Advent.

LOrd, raiſe up, we pray thee, thy power, and come among us, and with great might ſuccour us, that whereas through our ſinnes and wickedneſſe we bee ſore let

and hindred, thy bountifull grace and mercy (through the ſatisfacti-on of thy Sonne our Lord) may ſpeedily deliver us, to whom with thee and the holy Ghoſt, be ho-nour and glory, world without end. *Amen.*

The Collect for Chriſt-mas day.

ALmighty God, which haſt gi-ven us thy onely begotten Sonne to take our nature up-on him, and this day to be borne of a pure Virgin, grant that we be-ing regenerate, and made thy chil-dren by adoption and grace, may daily be renewed by thy holy Spi-rit, through the ſame our Lord Je-ſus Chriſt, who liveth and reign-eth with thee and the holy Ghoſt now and ever. *Amen.*

The

The Collect for Saint Stevens day.

GRant us, O Lord, to learne to love our enemies by the example of thy Martyr S. Steven, who prayed for his perſecutors to thee which liveſt and reigneſt now and for ever, world without end *Amen.*

The Collect for S. John the Evangeliſts day.

MErcifull Lord, wee beſeech thee to caſt the bright beams of light upon thy Church, that it being lightened by the doctrine of the bleſſed poſtle and Evangeliſt Iohn, may attaine to thy everlaſting gifts, through Jeſus Chriſt our Lord. *Amen.*

The Collect for Innocents day.

ALmighty God, whoſe praiſe this day the young Innocents

thy witneſſes, have confeſſed and ſhewed forth, not in ſpeaking, but in dying, mortifie and kil all vices in us, that in our converſation our life may expreſſe thy faith, which with our tongues we do confeſſe, through Jeſus Chriſt our Lord.

The Collect for the Sunday after Chriſtmas day.

ALmighty God, which haſt given us thine onely begotten Son to take, &c. *As upon Chriſtmas day.*

The Collect for the Circumciſion of Chriſt.

ALmighty God, which madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man, grant us the true circumciſion of the Spirit, that our hearts, and all our members being mortified from all worldly and carnall luſts, may in all things obey thy

bleſſed

bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord.

The Collect for the Epiphany.

O God, which by the leading of a Star, didſt manifeſt thy only begotten Son to the Gentiles, mercifully grant, that wee which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord.

The Collect for the firſt Sunday after the Epiphany.

LOrd, we beſeech thee mercifully to receive the prayers of thy people, which call upon thee, and grant that they may both perceive and know what things they ought to doe, and alſo have grace and power faithfully to fulfill the ſame, through Jeſus Chriſt our Lord.

The Collect for the ſecond Sunday after the Epiphany.

ALmighty & everlaſting God, which doſt govern all things in heaven and earth, mercifully heare the ſupplications of thy people, and grant us thy peace all the dayes of our life.

The Collect for the third Sunday after the Epiphany.

ALmighty & everlaſting God, mercifully looke upon our infirmities and in all our dangers and neceſſities, ſtretch forth thy right hand to help and defend us, through Chriſt our Lord.

The Collect for the fourth Sunday after the Epiphany.

GOd which knoweſt us to be ſet in the midſt of ſo many and great dangers, that for mans frailnes

frailneſſe we cannot alway ſtand upright: grant to us the health of body & ſoule, that all thoſe things which we ſuffer for ſinne, by thy help we may well paſſe and overcome, through Chriſt our Lord.

The Collect for the fifth Sunday after the Epiphany.

LOrd we beſeech thee to keep thy Church and houſhold continually in thy true Religion, that they which doe lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Chriſt our Lord.

SEP-

SEPTUAGESIMA SUNDAY.

SEPTUAGESIMA (ſo called from the number of *Seventie*) is a ſolemne beginning of a new office, and a new time wherein our Holy Mother the Church hath taught us, by calling to mind the *Time* of the Jewes captivitie from their country, the better to remember and bewaile our own captivity from ours, even that Heavenly Paradiſe which God at firſt created for us. For which purpoſe the LESSONS of the Church-Service (ſaith [a] S. BERNARD) are this day altered in their courſe, and the Story of GENESIS (where both our firſt happineſſe, and our firſt miſeries are deſcribed) is alwayes begun to bee read in SEPTUAGESIMA.

It is a time therefore that ſuddenly calls us back from our CHRISTMAS feaſting and joy, to our LENTEN faſting & ſorrow; from thinking how Chriſt came into the World, to think upon our own ſins and miſeries which brought him into the world; to think upon them, and to bewaile, or reform them withall; conſidering that Hee came not to take away

[a] *Serm. 1. in Septua.*

their

their ſins, who are not weary of them, or be loth to part with them, and amend their lives themſelves.

To this end there was a godly Ordinance in the ancient Church, (made by the old Councell of [b] AUXERRE, more than a thouſand yeeres ſince) that in the end of the EPIPHANY, there ſhould be certaine daies appointed (ſuch as THIS, and the [c] TWO SUNDAIES following are) wherein to prepare the people for their ſolemn faſting and penance, and to give them warning of their LENT before hand, that when it came, it might be the more ſtrictly and religiouſly obſerved.

And afterwards, through the variety of faſting in divers places, it came to paſs that theſe THREE SUNDAIES were made to be Three ſeverall Beginnings of the LENT FAST, ſome extending their ſolemn humiliation & ſorrow to a larger time than ordinary, & others excepting from it thoſe daies of the week, whereupon many Chriſtians had either no cuſtome, or no leave to faſt: moſt agreeing in this, that whether we begin at SEPTUAGESIMA, or any the SUNDAIES following, the LENT-FAST is duely to bee kept at One ſolemn time of the yeere, and ducly to bee continued on to the Great Feaſt of EASTER.

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[b] *Can. 2.* [c] *Sexa.* and *Quin.* Sundaies, ſo called, *a rotunda enumeratione*, being placed between *Septu.* and *Quadr.* Sundaies. [d] Thurſdaies & Saturdaies.

THE COLLECT FOR SEPTUAGESIMA SUNDAY.

O Lord, wee beſeech thee favourably to heare the prayers of thy people, that we which are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſſe, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth, &c.

The Collect for Sexageſima Sunday.

LOrd God, which ſeeſt that we put not our truſt in any thing that we doe, mercifully grant that by thy power we may be defended againſt all adverſitie, through Jeſus Chriſt our Lord.

The Collect for Quinquageſima Sunday.

O Lord, which doſt teach us, that all our doings without charitie are nothing worth, ſend the holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoever liveth is counted dead before thee: grant this for thy onely Sonne Jeſus Chriſts ſake.

THE

THE FIRST DAY OF LENT.

BY the ancient Lawes and cuſtome of the Church of Chriſt we ſtill obſerve a yeerely and more ſolemne time of Faſting and Prayer, than ordinarie; which from the ſeaſon wherein it falls, we call our [a]LENT *Faſt*. A time wherein the Church commemorateth the miraculous *Faſting* of our Saviour, and by it commendeth the like ghoſtly and religious exerciſe unto us, as being the readieſt means we can uſe againſt the [b]*temptations of the Divell*, and the ſinfull deſires of our pampered fleſh. Not as if ſhe thought we were able to faſt as Chriſt did, and live altogether without meat and drink, or as if her meaning were to tye us unto any ſuch ſcrupulous abſtinence, which refuſeth ſome kindes of meats as being uncleane in themſelves, but that as far as

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a Or *Spring Faſt*. For Lent ſignifieth *the Spring* in the Saxon language. b Whereupon the Gospell of *Chriſts Faſting*, and reſiſting of the *Divell* in *temptation* is appointed for the *firſt Sunday* in Lent.

our

our imperfections and infirmities would ſuffer us, we ſhould tye our ſelves to ſuch a religious *Faſt* and *Abſtinence*, as thereby either interrupting or otherwiſe abating not only the kind but the quantity of our *diet*, and ſo taking the leſſe care of our bodily ſuſtenance, we might the more earneſtly hunger and thirſt after righteouſneſſe, which is the *food* of our ſoules; and by [c] mortifying of our ſinfull fleſh, fixe our mindes upon heavenlier and better deſires. A LENT ſo kept, will conforme us the better to our Saviours *Sufferings*, which are now remembred; and make us the more capable, and more ſenſible of the *Joy* which the Church [d] expreſſeth in the joyfull ſolemnity of EASTER, aſwell in commemoration of his, as in hope of our glorious and gladſome *Reſurrection*.

And after this manner hath it beene religiouſly obſerved throughout all ages, both in the *Greek* and in the *Latine* Church.

For the *Greeke* firſt. It is mentioned by IGNATIUS, who was Saint JOHNS diſciple, in his Epiſtle to the *Philippians*, a writing unqueſtioned by moſt men. Then by IRENEVS, who was S. Johns ſcholler alſo, but once removed:

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c The Collect for the *firſt Sunday in Lent.* d Both by the *Euchariſt* and other *holy offices.*

By

by ORIGEN, who lived not long after them, in his 10. *Homil.* upon *Leviticus*. By the famous Generall Councell of e NICE, not much above 300. yeeres after Christ, where they mention the f *Forty dayes of* LENT as a known thing, instituted and observed by all men long before their time. After them by S. CYRIL in his *Catechisme*, and by S. CHRYSOSTOM in his Sermons upon *Genesis*, which were preached in this time of LENT. By S. BASIL in his second Homily of *Fasting*, where he tels us, *That there was no age, nor no place, but both knew it, and observed it.* By ATHANASIUS in his Relation *ad Orthodox* By S. GR. NYSSEN in his Sermon of *Baptisme*, and by NAZIANZEN sirnamed the *Divine*, in his Sermon of *Almesdeeds*.

Then for the *Latins* by TERTULLIAN first, who was the first of the *Latine Fathers*, and spake more concerning the LENT FAST than perhaps the Church would have had him. By S CYPRIAN after him, who was also his scholler. By S. AMBROSE, S. HIEROM, and S. AUGUSTINE in more than 40. severall places of their writings After them by a whole cloud of *Witnesses*, even to our owne Times. All which being put together, will prove abundantly that THE LENT

e Can. 5 f Quadragesima.

which

which we now keepe, is, and ever hath been an *Apoſtolicall Conſtitution*; as S. HIERROM ſaid in his *Epiſtle* to MARCELLA, [g] *Nos* UNAM QUADRAGESIMAM *ſecundum traditionem* APOSTOLORUM, *tempore nobis congruo jejunamus.* (that is) [*We obſerve a* LENT FAST of FORTY DAIES, *as we have bin taught to it by the* APOSTLES, *in a fit and ſeaſonable time of the yeere.*] We adde out of S. AUGUSTIN in his 119. *Epiſtle* to JANUARIUS, a known place. [h] QUADRAGESIMA *Jejuniorum habet autoritatem, &c.* [*The* LENTEN FAST (ſaith he) *is autoriſed both by the* OLD *and* NEW TESTAMENT; *there by* MOSES, *and here by* CHRIST.] And out of CHRYSOLOGUS in his 11. Sermon, *Quod* QUADRAGESIMAM *jejunamus, non eſt humana inventio, &c.* [*It is no* HUMANE INVENTION (as they call it) *but it comes from* DIVINE AUTHORITY *that we Faſt our* FORTIE DAIES *in* LENT.]

[g] S. Hieron. ep. ad Marcellam. [h] S. Aug. ep. 119. ad Jan.

THE

THE COLLECT FOR ASHWEDNESDAY.

ALmighty and everlasting God, which hatest nothing that thou hast made, and dost forgive the sins of all them that be penitent, create and make in us new and contrite hearts, that we worthily lamenting our sins, and knowledging our wretchedness, may obtain of thee the God of all mercy, perfect remission and forgiveness, through Jesus Christ.

Three other Collects for this time of Lent, as in the Commination, appointed to be used in the beginning of Lent.

O Lord, we beseech thee, mercifully heare our prayers, and spare all those which confesse their sins unto thee, that they, who

conscience

consciences by sinne are accused, by thy mercifull pardon may bee absolved, through Christ our Lord *Amen.*

O Most mighty God and merciful Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne and bee saved: mercifully forgive us our trespasses, receive and comfort us, which be grieved and wearied with the burden of our sins. Thy propertie is to have mercy, to thee onely it appertaineth to forgive sinnes: spare us therefore, good Lord, spare thy people whom thou hast redeemed: enter not into judgement with thy servants, which be vile earth, and miserable sinners, but so turne thine ire from us, which meekely acknowledge our vilenesse, and truly repent us of

our

our faults: ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

TUrne thou us, O good Lord, and ſo ſhall we be turned: be favourable to thy people, O Lord, be favorable to thy people which turne to thee in weeping, faſting, and praying: for thou art a mercifull God, full of compaſſion, long ſuffering, and of great pitie. Thou ſpareſt when wee deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, & let not thine heritage be brought to confuſion. Heare us, O Lord, for thy mercy is great, and after the multitude of thy mercies, look upon us, through Jeſus Chriſt our Lord. *Amen.*

The Collect for the first Sunday in Lent.

O Lord, which for our sakes didst fast forty daies & forty nights, give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour & glory, which livest, &c.

The Collect for the second Sunday in Lent.

ALmighty God, which dost see that we have no power of our selves to help our selves, keep thou us both outwardly in our bodies, & inwardly in our soules, that wee may be defended from all adversities which may happen to the body, and from all evill thoughts which may assault and hurt the soule, through Jesus, &c.

The Collect for the third Sunday in Lent.

WE beseech thee Almighty God look upon the hearty desires

of thy humble ſervants,& ſtretch forth the right hand of thy Maieſtie, to be our defence againſt all our enemies,through Jeſus Chriſt our Lord. *Amen.*

The Collect for the fourth Sunday in Lent.

GRant we beſeech thee Almighty God,that we which for our evill deeds are worthily puniſhed , by the comfort of thy grace may mercifully be relieved, thorough our Lord Jeſus Chriſt.

The Collect for the fifth Sunday in Lent.

WE beſeech thee, Almighty God, mercifully to looke upon thy people,that by thy great goodneſſe, they may be governed and preſerved evermore both in body and ſoule , through Jeſus Chriſt our Lord. *Amen.*

THE

THE WEEK BEFORE EASTER.

THis *Laſt week* of LENT Chriſtians have bin uſed to call [a] *The Holy* and *Great weeke*, or *The Paſſion week*, and more ſolemnly to obſerve it, than any of the reſt before. For in it the Church doth commemorate and repreſent unto us for our greater humility and devotion, firſt the traiterous *Conſpiracy* of the *Jewes* with JUDAS to betray Chriſt unto his death; as upon the [b] WEDNESDAY before *Eaſter*. Then, the Inſtitution of Chriſts *Bleſſed Supper*, and the *waſhing* of his Diſciples feet, as upon [c] MANDY THURSDAY. Next, the very *Croſſe* and *Paſſion* of our Saviour, his precious *Death* and *Buriall* for us all, as upon [d] GOOD FRIDAY. And laſtly, his *Reſt* within the *Grave*, and his *Deſcent* alſo to *Hell*, as upon [e] EASTER EVEN. And

[a] *Hebdomada ſancta, magna, ſanctiſſima & Hebd. Paſſionis.* [b] *Wedneſday* before *Eaſter.* [c] *Manday* (or *Thurſday*) ſo called from the words of Chriſt, *Mandatum dedi vobis*, *John* 13. which is alſo the *Leſſon* appointed to be read at the Evening ſolemn *Manay*, and the waſhing of poor mens feet upon this day. [d] *Good Friday.* [e] *Eaſter Even*, wherein the Grave and the Deſcent of Chriſt to Hell is commemorated, as appeareth by the Epiſtle and Goſpell of this day.

all these *in tempore suo*, in their own *proper times* and seasons, upon the *very daies* when they were done, and became the great and high mysteries of our Christian Religion. Which is the reason why *These Dayes* are here and [f] elsewhere ranked among the *Holydayes* of our Church, and a speciall Service appointed for them: as also [g] why all the *Wednesdayes* of the yeere have been heretofore, and why the [h] *Frydayes* and *Saturdayes* of every weeke besides are now continued and made common daies of Abstinence and Prayer.

What the ancient Discipline and religious custome of the Church in this Holy week hath beene of old, may appeare by this passage of EPIPHANIUS HAERES. 75. [i] *On Church fasting daies, & especially* THE WEEK BEFORE EASTER *when with us* (saith he) *Custome admittes nothing but lying down upon the earth, abstinence from fleshly delights and pleasures, unsavorie and drie diet, sorrow, prayer, watching fasting, and all the medicines for our soules which holy affections can minister; other men (with whom the Discipline of the Church is in no regard) are betimes in the morning to take in the strongest for the belly, & when their veins are swoln and grown big, they make themsel*

f In the Table of *Proper Lessons*. g Clem. Cor. li. 8. h S. Aug. ep. 86. ad Cas. i Epiphan. *heres*

sport and laughter at this our devout service, wherewith wee are perswaded wee please God

Surely SORROW for sin is the proper and predominant affection of this Time, so taught us by the Church. And what can we resolve on lesse, than the Church now teacheth us? If He, in whom there was no sin, was at this time above measure *sorrowfull* for our sins; shall not we, whose sins they were, be in some measure touched with *sorrow* for them, especially at this *Time* of his *sorrow*? True it is that our Saviours *sufferings*, being the price of our Redemption, are the matter of our greatest Joy; but they are so, as they are joyned with his *Resurrection*, without which there had not beene any benefit or joy to us by them. His Church therefore even from the beginning judged this *Order* to be most convenient and decent, That about the time of *His Passion* we should have a sympathie, a *com-passion*, and a fellow-feeling with him, being made conformable unto him herein by the exercises of Repentance, which are *the Passion* of every Christian, whereby he *dyeth* unto sin; and that the solemn joy of our *Redemption* should be put off till EASTER DAY, the day of his *Resurrection*, which is the Hope, and Life, and Glory of us all, fully expressed in the blessed Sacrament.

And here it must ever be remembred, that the intent of the Church in the celebration of these her holy *Solemnities*, is not onely to *informe* us in the mysteries which are commemorated, but also, and that chiefly, to *conforme* us thereby unto Him, who is our Head, and the Substance of all our Solemnities whatsoever: that if we be not thus affected with them, we can neither approve our selves to be his followers and servants, nor any lively members of his Church.

THE

THE COLLECT FOR THE SUNDAY NEXT BEFORE EASTER.

ALmighty and everlaſting God, which of thy tender love toward man, haſt ſent our Saviour Jeſus Chriſt to take upon him our fleſh, and to ſuffer death upon the Croſſe, that all mankind ſhould follow the example of his great humility: mercifully grant that we both follow the example of his patience, and be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord.

Monday, Tueſday, Wedneſday, & Thurſday before Eaſter.

ALmighty & everlaſting God, which of thy, &c. *as before.*

The Collects on good Friday.

ALmighty God, wee beſeech thee graciouſly to behold this thy family, for the which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the Croſſe: who liveth and reigneth, &c.

ALmighty & everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified, receive our ſupplications and prayers which we offer before thee, for all eſtates of men in thy holy Congregation, that every member of the ſame in his vocation and miniſtery, may truly & godly ſerve thee, through our Lord Jeſus Chriſt, who liveth and reigneth, &c.

Mercifull

MErciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live, have mercy upon all Jewes, Turkes, Infidels and Heretikes, and take from them all ignorance, hardneſſe of heart, and contempt of thy Word, and ſo fetch them home (bleſſed Lord) to thy flocke, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one Shepheard, Jeſus Chriſt our Lord, who liveth and reigneth, &c.

EASTER EVEN.

ALmighty & everlaſting God, which of thy, &c. *As upon the Sunday before.*

EASTER

EASTER DAY.

IT is a moſt ſolemne *Feſtivall*, as ancient as Chriſts glorious RESURRECTION it ſelfe, by which this day was *declared* and *inſtituted* to be kept holy, (ſaith [a] S. AUGUSTINE) and by vertue of it, *All the* SUNDAIES of the yeere beſides. Being for this cauſe called by the *Apoſtles* [b] THE LORDS DAY, and by the *Fathers* [c] GODS OWNE EASTER DAY, and both by Them and our own Church, [d] THE DAY WHICH THE LORD HATH MADE. That what holy Inſtitution ſoever the *other ſolemnities* of the yeere have received, ſome from the Apoſtles, and ſome from the Fathers of the Church in ſucceeding Ages, we may be ſure that *this ſacred Feſtivall* was inſtituted by the divine authority of *God* and of *Chriſt* himſelfe. In regard whereof, it ought to be no leſſe to us, than it was of old to the Chriſtians [e] all the world over, even [f] The Feaſt of all Feaſts, and the Solemnitie of all Solemnities, the higheſt and the greateſt that we have. *Which*

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a Ep. 119. b Rev. 1. 10. c Nazianz. Orat. 1. in Paſch. d Pſal. 118. 24. which is one of the *proper Pſalmes* for this day appointed. e S. Aug. epiſt. 118. f S. Gr. Naz. *ubi ſupra*.

venerable

venerable Feast we all we have received from our SAVIOUR (saith [g] CONSTANTINE) *and by which we hold our hopes of immortalitie*; [we adde] And without which all that Christ had done for us besides, would have done us [h] no good.

It is ever to be remembred, that this Holy Feast of *Joy* followeth as Holy a Time of *Sorrow*, that the *Feast* of EASTER commeth alwayes after the *Fast* of LENT, and thereby we to learne, that if wee will keep this FEAST aright, if we will *rise* and reigne with Christ, we must *suffer* with him first; *crucifie* and *kill* those sins by repentance which be in us, that we may be *renewed* by the power of that Spirit which is in him, and so being *raised* up to newnesse of life here, we may be *raised* up (as *this day* He was) to the life of glory hereafter.

[g] Const. in ep. ad com. Eccl. apud Euseb. de vit. Const. l. 3. [h] 1 Cor. 15. 17.

THE

THE ANTHEMES UPON EASTER DAY.

CHriſt riſing againe from the dead, now dieth not, death from henceforth hath no power upon him: for in that he dyed, he dyed but once to put away ſin, but in that he liveth, he liveth unto God. And ſo likewiſe count your ſelves dead unto ſin, but living unto God, in Chriſt Jeſus our Lord.

CHriſt is riſen againe, the firſt fruits of them that ſleep: for ſeeing that by man came death, by man alſo commeth the reſurrection of the dead: for as by Adam all men doe die, ſo by Chriſt all men ſhall be reſtored to life.

THE

THE COLLECT FOR EASTER DAY.

ALmighty God, which through thine onely begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life, we humbly beſeech thee, that as by thy ſpeciall grace preventing us, thou doſt putin our minds good deſires, ſo by thy continuall help, we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth, &c.

MUN-

MUNDAY AND TUESDAY IN EASTER WEEK.

THeſe two *Holydaies* have been very *anciently* annexed to the Feaſt of *Eaſter*, and were [a] in the Primitive Church the ſet dayes of a publike and ſolemne *Baptizing* of many multitudes of people together; which the good Chriſtians then of old, rather choſe to adminiſter and receive at this *Time* of *Eaſter*, for that by the Sacrament of *Baptiſme* the holy *Reſurrection* of our Saviour is ſo lively ſet forth & commemorated in the Church. This was one reaſon of their firſt inſtitution in old time.

Another was (and it is the reaſon of their preſent continuance now) for that theſe *Two Dayes* might be a greater honour to the principall *Day* of *Eaſter* it ſelf, whereupon they ſtill attend: and being attendants upon it, have not, as other dayes, any proper *name* of their own.

It was the Cuſtome both of the ancient Latine and Greeke Churches to obſerve their *Eaſter* after this maner. For the Latines, [b] *S. Auguſtine* is plaine, *In tertium Diem feſti, &c.* (i.) [Upon the

a As in the Rubrick before *Publike Baptiſme.*
b S. Aug. de Civit. Dei l. 22. c. 8.

THIRD

THIRD DAY of our most Holy Festi-
vall.] And for the Greeks, [c] S. GR. NYS-
SEN is cleare, who expresly termeth it,
A Feast of THREE *dayes.*

---

[c] Hom. 1. in Pasch.

THE COLLECT FOR MONDAY IN EASTER WEEKE.

ALmighty God, which through thy &c. *As upon Easter day.*

The Collect for Tuesday in Easter Weeke.

ALmighty Father, which hast given thine onely begotten Son to die for our sins, and to rise again for our justification: grant us so to put away the leven of malice and wickedness, that we may alway serve thee in purenesse of living and truth, through Jesus Christ our Lord. *Amen.*

THE

THE FIRST SUNDAY AFTER EASTER.

IT was the religious Cuſtome of our Forefathers to obſerve the *Octaves* of their high and principall *Feſtivals*. And this day is the *Octave* or the *Eight day* after the Feaſt of EASTER. Upon every *Octave* (which after ſeven dayes is a Returne to the firſt day) the uſe was to repeat ſome part of that *Service* and Devotion, which was performed upon the principall *Feaſt* it ſelfe. And this is the reaſon that the *Collect* uſed upon EASTER DAY, is again renewed upon this *Sunday*.

THE COLLECT FOR THE FIRST SUNDAY AFTER EASTER.

ALmighty God, which through thine onely begotten Son Jeſus Chriſt haſt, &c. *As upon Eaſter day.*

THE

The Collect, or the second Sunday after Easter.

ALmighty God, which hast given thine onely Son to be unto us both a sacrifice for sin, and also an example for good life, give us thy grace, that we may alway most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life.

The Collect for the third Sunday after Easter.

ALmighty God, which shewest unto all men that be in error, the light of thy truth, to the intent that they may returne into the way of righteousnesse, grant unto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and follow all such

ſuch things as be agreeable to th
ſame, through our Lord Jeſu
Chriſt.

The Collect for the fourth Sunda after Eaſter.

ALmighty God, which do
make the minds of all faith
full men to be of one will, gran
unto thy people, that they ma
love the thing which thou com
mandeſt, and deſire that whic
thou doſt promiſe, that among th
ſundry and manifold changes o
the world, our hearts may ſurel
there be fixed, whereas true joye
are to be found, through Jeſu
Chriſt our Lord. *Amen.*

The Collect for the fifth Sunda after Eaſter.

LOrd, from whom all goo
things do come, grant us th
humble ſervants, that by thy hol
inſpiration we may think thoſ
thing

things that be good, and by thy mercifull guiding may performe the same, through our Lord Jesus Christ. *Amen.*

The Collect for Ascension day.

GRant we beseech thee Almighty God, that like as we do beleeve thy onely begotten Son our Lord to have ascended into the Heavens: so we may also in heart and mind thither ascend, and with him continually dwell.

The Collect for the Sunday after Ascension day.

O God the king of glory which hast exalted thine onely Son Jesus Christ with great triumph into thy Kingdome of heaven: we beseech thee leave us not comfortlesse, but send us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth, &c.

THE

WHITSUNDAY, OR THE FEAST OF PENTECOST.

THis *day* hold we *holy* to the *holy Ghoſt*, by whom all *holy Dayes*, all *holy Perſons* and all *holy things* whatſoever are made *Holy*. And we obſerve it (as S. AUSTIN ſaith the old Church did [a] *all the world over*,) in memorie of that day wherein the *Holy Spirit* of God, after a wonderfull and myſterious manner, [b] deſcended upon the Perſons of the Apoſtles, for the founding, propagating, preſerving, and governing of Chriſts Catholike Church unto the end of the world.

Wee call it PENTECOST from the name it had at firſt, being 50. *daies after* EASTER; & WHITSUNDAY from that glorious *Light* of Heaven, which was then ſent downe upon the Earth; as alſo for that it was the [c] cuſtome of the ancient Chriſtians to reclothe themſelves with a *White* Habit upon *This* and the [d] *Two attendant Holydaies* that are here unto annexed; which they did aſwell to expreſſe the *Joy* they had, and the *Feſtivitie* they held for the viſible deſcent of the *Holy Ghoſt* upon the Church

a Epiſt. 118. ad Januar. b Act. 2. c Cyril. in Cat.
d Munday and Tueſday in Whitſun weeke.

at

first, as for his myſterious deſcent now
the bleſſed Sacrament of *Baptiſme*,
which was uſually at this *Feſtivall*
with great ſolemnity diſpenſed, & there-
by many multitudes received into the
number of Gods choſen people.

Rubr. before publike Baptiſme.

THE COLLECT FOR WHITSUNDAY.

GOd, which as upon this day, haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit, grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Jeſus Chriſt our Saviour, who liveth and reigneth with thee in the unity of the ſame Spirit, one God, world without end. *Amen.*

The Collect for Monday and Tueſday in Whitſun week.

GOd, which as upon this day haſt &c. *As upon Whitſun day*

TRINITY-SUNDAY

IMmediately after the descen of Gods holy Spirit upon th Church, ensued the notice o the glorious and incompre hensible *Trinity*, the Father, Sonne, an Holy Ghost; which before that time wa not so clearely knowne. This therefor is the order of the Church (and it is ex cellent to consider) that when by the re volution of the yeere, she hath solemnl commemorated all those sacred myste ries which *God the Father* had of hi goodnesse wrought for her, first by hi *blessed Son*, and then by his *blessed Spirit* now she might end and perfect her de votions, with a *Festivall* of holy Servic to the whole *Blessed Trinitie*.

THE

THE COLLECT FOR TRINITY-SUNDAY.

ALmighty and everlasting God, which hast given unto us thy servants, grace the confession of a true Faith, acknowledge the glory of the ternall Trinity, & in the power thy divine Majestie to worship e Unitie: we beseech thee that rough the stedfastnesse of this th, we may evermor be defend from all adversitie, which li- t and reignest, &c.

The Collect for the first Sunday after Trinity.

GOd, the strength of all them that trust in thee, mercifully cept our prayers: and because weakenesse of our mortall ure can do no good thing with- thee, grant us the help of thy ce, that in keeping of thy com-

mandements,

mandements, we may pleaſe th
both in will and deed, through
ſus Chriſt our Lord.

The Collect for the ſecond Sund
after Trinitie.

LOrd make us to have a pe
petuall feare and love of t
holy Name: for thou never faile
to helpe and govern them, who
thou doſt bring up in thy ſtedf
love. Grant this, &c.

The Collect for the third Sund
after Trinitie.

LOrd, we beſeech thee, mer
fully to hear us, & unto who
thou haſt given an hearty deſi
to pray, grant that by thy migh
aid we may be defended, throu
Jeſus Chriſt our Lord.

The Collect for the fourth Sunday after Trinitie.

GOd, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy, that thou being our ruler and Guide, we may so passe through things temporall, that we finally lose not the things eternall: grant this heavenly Father, for Jesus Christs sake our Lord.

The Collect for the fifth Sunday after Trinitie.

GRant Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Congregation may joyfully serve thee in godly quietnesse, through Jesus Christ our Lord.

The Collect for the ſixth Sunda after Trinitie.

GOd, which haſt prepared t them that love thee, ſuc good things as paſſe all mens un derſtanding: powre into ou hearts ſuch love toward thee, tha we loving thee in all things, ma obtain thy promiſes, which exce all that we can deſire, through Je ſus Chriſt our Lord, &c.

The Collect for the ſeventh Su day after Trinitie.

LOrd of all powre and migh which art the author & giv of all good things, graffe in o hearts the love of thy Name, i creaſe in us true Religion, nour us with all goodneſſe, and of t great mercy keep us in the ſam through Jeſus Chriſt our Lord.

The Collect for the eighth Sunday after Trinitie.

GOd, whose providence is never deceived, we humbly beseech thee, that thou wilt put away from us all hurtfull things, and give those things which be profitable for us, through Jesus Christ our Lord.

The Collect for the ninth Sunday after Trinitie.

GRant us Lord, wee beseech thee, the Spirit to thinke and be alwaies such things as bee rightfull, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.

The Collect for the tenth Sunday after Trinitie.

LEt thy mercifull eares, O Lord, be open to the prayers

of thy humble ſervants: and tha
they may obtaine their petitions
make them to aſk ſuch things a
ſhall pleaſe thee, through Jeſu
Chriſt our Lord.

*The Collect for the eleventh Sun
day after Trinitie.*

GOd, which declareſt thy A
mighty power, moſt chiefe
in ſhewing mercy and pitie: gi
unto us abundantly thy grac
that we running to thy promiſ
may bee made partakers of t
heavenly Treaſure, through Jeſ
Chriſt our Lord.

*The Collect for the twelfth Su
day after Trinitie.*

ALmighty & everlaſting Go
which art alwaies more r
dy to heare, than we to pray, &
wont to give more than either
deſire or deſerve: powre dow
up

upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving unto us that, that our prayers dare not preſume to aske, through Jeſus Chriſt our Lord.

The Collect for the thirteenth Sunday after Trinitie.

ALmighty and mercifull God, of whoſe onely gift it cometh, that thy faithfull people do unto thee true and laudable ſervice: Grant we beſeech thee, that we may ſo runne to thy heavenly promiſes, that we faile not finally to attaine the ſame, through Jeſus Chriſt our Lord.

The Collect for the fourteenth Sunday after Trinitie.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity, and that we may obtaine that which thou

doſt promiſe, make us to love that which thou doeſt command, through Jeſus Chriſt our Lord.

The Collect for the fifteenth Sunday after Trinitie.

KEep we beſeech thee, O Lord, thy Church with thy perpetuall mercy: and becauſe the frailty of man without thee cannot but fall, keep us ever by thy help, and leade us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord.

The Collect for the ſixteenth Sunday after Trinitie.

LOrd, we beſeech thee, let thy continuall pitie cleanſe and defend thy Congregation: and becauſe it cannot continue in ſafetie without thy ſuccour, preſerve it evermore by thy help & goodneſs through Jeſus Chriſt our Lord.

The

The Collect for the ſeventeenth Sunday after Trinitie.

LOrd we pray thee, that thy grace may alwaies prevent and follow us, and make us continuallie to be given to all good works, through Jeſus Chriſt, &c.

The Collect for the eighteenth Sunday after Trinitie.

LOrd we pray thee, grant thy people grace to avoid the infections of the divell, and with pure heart and mind to follow thee the onely God, through Jeſus Chriſt our Lord.

The Collect for the nineteenth Sunday after Trinitie.

O God, foraſmuch as without thee we are not able to pleaſe thee, grant that the working of thy mercy, may in all things direct

rect and rule our hearts, through Jesus Christ our Lord.

The Collect for the twentieth Sunday after Trinitie.

ALmighty and mercifull God of thy bountifull goodnes keep us from all things that may hurt us: that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest have done, through Jesus Christ our Lord.

The Collect for the 21. Sunday after Trinitie.

GRant we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins and serve thee with a quiet mind, through Jesus Ghrist our Lord.

The Collect for the 22. Sunday after Trinitie.

LOrd, we beſeech thee to keep thy houſhold the Church in continuall godlines, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord.

The Collect for the 23. Sunday after Trinitie.

GOd our refuge and ſtrength, which art the author of all goodneſſe, be ready to hear the devout prayers of the Church, and grant that thoſe things which we aſk faithfully, we may obtain effectually, through Jeſus Chriſt our Lord.

The Collect for the 24. Sunday after Trinitie.

LOrd, we beſeech thee, aſſoile thy people from their offences, that through thy bountifull goodneſſe, we may be delivered from the bonds of all thoſe ſins, which by our frailtie wee have committed. Grant this, &c.

The Collect for the 25. Sunday after Trinitie.

STirre up, we beſeech thee, O Lord, the wils of thy faithfull people, that they plenteouſly bringing forth the fruit of goodworks, may of thee be plenteouſly rewarded, through Jeſus Chriſt, &c.

COL

COLLECTS PROPER FOR OTHER HOLY-DAIES.

WHat the religious intention of the Church was at firſt, and what her meaning is ſtill in the holy obſervation of theſe *Saints dayes* that follow, may be ſeene in the *Preface* to the *Calendar* of this Booke.

S. ANDREWS DAY.

SAint ANDREWS *day* beginneth the order of the Service for all the other *Saints dayes* of the yeere. And the reaſon is, becauſe *his Faſt* ever falleth [a] to be either next before, or next after *that day*, wherewith the Church hath beene uſed to begin the whole courſe of her Eccleſiaſticall yeere, and the order of her other ſolemn and daily ſervice.

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[a] *Advent Sunday.*

THE

THE COLLECT FOR S. ANDREWS DAY.

ALmighty God, which didſt give ſuch grace to thy holy Apoſtle S. Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay: Grant unto us all, that we being called by thy holy Word, may forthwith give over our ſelves obediently to follow thy holy cõmandements, through the ſame Jeſus Chriſt our Lord.

The Collect for S. Thomas day.

ALmighty & everliving God, which for the more confirmation of the Faith, didſt ſuffer thy holy Apoſtle Thomas to be doubtfull in thy Sons reſurrection: grant us ſo perfectly and without all doubt to beleeve in thy Son Jeſus Chriſt, that our faith in thy ſight

ſight never be reproved. Heare us, O Lord, through the ſame Jeſus Chriſt, to whom, &c.

The Collect on the Converſion of Saint Paul.

GOd which haſt taught all the world, through the preaching of thy bleſſed Apoſtle S. Paul, grant we beſeech thee, that wee which have his wonderfull converſion in remembrance, may follow & fulfil the holy doctrine that hee taught, through Jeſus Chriſt our Lord.

The Collect on the Purification of the bleſſed Virgin Mary.

ALmighty and everlaſting God, we humbly beſeech thy Majeſtie, that as thy only begotten Son was this day preſented in the Temple in the ſubſtance of our fleſh: ſo grant that we may be preſented unto thee with pure & clean minds by Jeſus Chriſt our Lord.

The

The Collect for S. Matthias day.

ALmighty God, which in the place of the Traitor Judas, didſt chuſe thy faithfull ſervant Matthias, to be of the number of the twelve Apoſtles: Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithfull and true Paſtors, through Jeſus Chriſt our Lord.

The Collect for the Annunciation of the bleſſed vigin Mary.

WE beſeech thee, Lord, powre thy grace into our hearts, that as we have knowne Chriſt thy Sons incarnation by the meſſage of an Angel, ſo by his Croſſe and Paſſion we may bee brought unto the glory of his Reſurrection, through the ſame Chriſt our Lord. *Amen.*

The

The Collect for S. Markes day.

ALmighty God, which haſt inſtructed thy holy Church with the heavenly doctrine of the Euangeliſt S. Mark, give us grace that we be not like children carried away with every blaſt of vaine doctrine: but firmely to be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt, &c.

The Collect for Saint Philip and S. James day.

ALmighty God, whom truely to know is everlaſting life: grant us perfectly to know thy Sonne Jeſus Chriſt to be the Way, the Truth, and the Life, as thou haſt taught S. Philip and other Apoſtles, through Jeſus, &c.

The Collect for S. Barnabe's day.

LOrd Almighty, which haſt endued thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt: let us not be deſtitute of thy

thy manifold gifts, nor yet
grace to use them alway to th
honour and glory, through, &c.

The Collect for S. John Baptists day.

ALmighty God, by whose pro
vidence thy servant Jo. Bap
tist was wonderfully borne, an
sent to prepare the way of thy Son
our Saviour, by preaching of pe
nance: make us so to follow his
doctrine & holy life, that we ma
truely repent: according to his
preaching, and after his example
constantly speak the truth, boldly
rebuke vice, and patiently suffe
for the truths sake, through Jesus
Christ, &c.

The Collect for S. Peters day.

ALmighty God, which by thy
Son Jesus Christ, hast given
to thy Apostle S. Peter many
excellent gifts, and commanded
him earnestly to feed thy flocke;
make

make (wee beſeech thee) all Biſhops and Paſtors diligently to preach thy holy Word, and the people obediently to follow the ſame, that they may receive the Crowne of everlaſting glorie, through Jeſus Chriſt, &c.

The Collect on S. James day.

GRant, O mercifull God, that as thy Apoſtle S. James, leaving his father and all that he had without delay, was obedient unto the calling of thy Sonne Jeſus Chriſt, and followed him: ſo we forſaking all worldly and carnall affections, may be evermore ready to follow thy Commandements, through Jeſus Chriſt our Lord.

The Collect for S. Bartholomews day.

OAlmighty and everlaſting God, which haſt given grace to thine Apoſtle Bartholomew, truly to beleeve and to preach thy word:

ord: Grant we beſeech thee unthy Church, both to love that he beleeved, and to preach that he taught, through Chriſt our Lord.

The Collect for S. Matthews day.

ALmighty God, which by thy bleſſed Son didſt call Matthew from the receit of cuſtome, to be an Apoſtle & Evangeliſt: grant us grace to forſake all covetous deſires, and inordinate love of riches, and to follow thy ſaid Son Jeſus Chriſt, who liveth and reigneth, &c.

The Collect on S. Michael and all Angels day.

EVerlaſting God, which haſt ordained and conſtituted the ſervices of all Angels and men in a wonderfull order, mercifully grant that they which alway doe thee ſervice in heaven, may by thy appointment ſuccour and defend

us

us in earth, through Jesus Chr[illegible] our Lord.

The Collect for S. Lukes day.

ALmighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule, it may please thee by the wholsome medicines of his doctrine, to heal all the diseases of our soules, through thy Son Jesus, &c.

The Collect for S. Simon and Judes day.

ALmighty God, which hast builded thy Congregation upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: grant us so to be joyned together in unitie of spirit by their doctrine, that we may bee made an holy Temple acceptable unto thee, through Jesus, &c.

ALL

ALL-SAINTS DAY.

THe Reaſons for the ſolemn obſervation of this great an generall *Feſtivall*, are ſe downe in the *Preface* to th *Calendar* of this Booke.

THE COLLECT FOR ALL-SAINTS DAY.

ALmighty God, whic haſt knit together th Elect in one Communi on and fellowſhip in the myſtica Body of thy Son Jeſus Chriſt ou Lord: grant us grace ſo to follow thy holy Saints in all vertuous & godly living, that we may come t thoſe unſpeakeable ioyes, whic thou haſt prepared for them tha unfainedly love thee, through Je ſus, &c.

FINIS.

DEVOUT PRAYERS,

THAT MAY BE USED BEFORE AND AFTER THE RECEIVING OF CHRISTS HOLY SACRAMENT, HIS BLESSED BODY AND BLOOD.

PRAYERS BEFORE THE RECEIVING OF The bleſſed Sacrament.

When we enter into the Church.

I.

LOrd, I have loved the habitation of thine Houſe, & the place where thine honour dwelleth, *Pſa.* 26.8.

II.

I will waſh mine hands in innocency, O Lord, and ſo will I go to thine Altar, *Pſ.* 26.6.

When we are proſtrate before the Altar.

I.

THou art worthy O Lord, to receive glory, and honour and power,

power, for thou haſt created all things, and for thy wils ſake they are, and were created, *Rev.*4.11.

II.

BLeſſing, and Glory, and Wiſdome, and Thankes, and Honour, and Power, and Might be unto our God for evermore. *Amen. Rev.*5.13.

III.

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come, receive my prayer, *Rev.*4.

PSAL. 51.

HAve mercy upon me, O God, after thy great goodneſſe: according to the multitude of thy mercies doe avvay mine offences.

2 Waſh me thorowly from my wickedneſſe: and cleanſe me from my ſin.

3 For I know my faults: and my ſin is ever before me.

4 Againſt thee onely have I ſinned, and done this evill in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſſe: and in ſin hath my mother conceived me.

6 But loe, thou requireſt truth in the inward parts, and ſhalt make me to underſtand wiſdome ſecretly.

7 Thou ſhalt purge me with hyſope, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make mee hear of joy and gladneſſe: that the bones which thou haſt broke may rejoyce.

9 Turn thy face from my ſins and put out all my miſ-deeds.

10 Make me a cleane heart (O God:) and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12 O give me the comfort of thy helpe againe: and ſtabliſh me with thy free ſpirit.

Glory be to the Father, &c.
As it was in the beginning, &c.

At the Conſecration.

Verſ. I beleeve, Lord help my unbelief.

THE

THE HYMNE.

A Speciall Theme of praiſe is read,
True living and life giving Bread
Is now to be exhibited,
Within the Supper of the Lord
To twelve Diſciples at his boord,
As doubtleſſe 't was delivered.

What at Supper *Chriſt* performed
To be done, he ſtraightly charged
For his eternall memorie.
Guided by his ſacred orders
Heavenly food upon our Altars
For our ſoules we ſanctifie.

Chriſtians are by Faith aſſured
That by Faith Chriſt is received
Fleſh and bloud moſt precious.
What no duller ſenſe conceiveth,
Firme and grounded Faith beleeveth;
In ſtrange effects not curious.

THE PRAYER.

ALmighty Lord, who haſt of thine infinite mercy vouchſafed to ordaine this dreadfull Sacrament for a perpetuall memory of that bleſſed Sacrifice which once

thou madeſt for us upon the Croſſe: grant me with ſuch diligent remembrance, and ſuch due reverence to aſſiſt the holy celebration of ſo heavenly and wonderfull a Myſtery, that I may be made worthy by thy grace to obtaine the vertue and fruits of the ſame, with all the benefits of thy precious Death and Paſſion, even the remiſſion of all my ſins and the fulneſſe of all thy graces which I beg for thy onely merits who art my onely Saviour, God from everlaſting, and world without end. *Amen*.

II.

O Lord our Heavenly Father Almighty and everlaſting God, regard, we beſeech thee, the devotion of thy humble ſervants who do now celebrate the memoriall which thy Son our Saviour hath commanded to bee ma

in remembrance of his moſt bleſ-
ſed Paſſion and Sacrifice: that
by the merits and power thereof
now repreſented before thy divine
Majeſtie, we and all thy whole
Church may obtaine remiſſion of
our ſinnes, and be made parta-
kers of all other the benefits of
his moſt precious Death and Paſ-
ſion, together with his mighty
Reſurrection from the earth, and
his glorious Aſcenſion into Hea-
ven, who liveth and reigneth with
thee and the Holy Ghoſt ever
one God, world without end. *A-*
men.

III.

BE pleaſed, O God, to accept of
this our bounden duty & ſer-
vice. and command that the Pray-
ers and Supplications, together
with the remembrance of Chriſts
Paſſion, which we now offer up
unto thee, may by the miniſtry of

thy holy Angels be brought up into thy heavenly Tabernacle: and that thou not weighing our owne merits, but looking upon the blessed Sacrifice of our Saviour, which was once fully & perfectly made for us all, maist pardon our offences, and replenish us with thy grace and heavenly benediction, through the same Jesus Christ our Lord.

HEA

HEAVENLY ASPIRATIONS IMMEDIATELY BEFORE THE receiving of the bleſſed Sacrament.

I.

PSAL. 43. 4.

I Will go unto the Altar of God: even unto the God of my joy and gladneſſe.

II.

PSAL. 50. 14.

I Will offer thankſgiving unto my God: and pay my vowes unto the moſt Higheſt.

III.

EX LETAN.

O Lambe of God, that takeſt away the ſins of the World: have mercy upon us.

IV.

Ex Letan.

O Lamb of God that takeſt a
way the ſins of the world
grant us thy peace.

V.

Ex Liturg.

GRant me, gracious Lord, ſo to
eat the fleſh of thy dear Son
and to drink his bloud, that my
ſinful body may be made clean by
his Body, and my ſoule waſhed
through his moſt precious Blood.

At the receiving of the Body.

Ex Evang.

LOrd, I am not worthy that
thou ſhouldſt come under my
roofe, but ſpeak the word, and my
ſoule ſhall be healed.

Adding with the Prieſt.

Ex Liturg.

THe body of our Lord Jeſus
Chriſt which was given for
me,

me, preſerve my body and ſoule unto everlaſting life.

And anſwer, Amen.

At the receiving of the Cup.

WHat reward ſhall I give unto the Lord for all the benefits that he hath done unto me? I will take the Cup of ſalvation, and call upon the Name of the Lord. *Pſal.* 116.

Adding with the Prieſt.

EX LITURG.

THe Blood of our Lord Jeſus Chriſt which was ſhed for me, preſerve my body and ſoule unto everlaſting life.

Anſwering againe, Amen.

THANKS-

THANKSGIVING AFTER WE HAVE RECEIVED THE bleſſed Sacrament.

I

H my God, thou art true and holy: Oh my ſoule, thou art bleſſed & happy.

II.

ROM. 11. 33.

OH the depth of the wiſdome and knowledge of God, how incomprehenſible are his judgements, and his waies paſt finding out!

III.

PSAL. 103. 1, 2.

PRaiſe the Lord, O my ſoule, and all that is within me praiſe his holy Name, which ſaveth thy life from deſtruction, and feedeth thee with the bread of heaven.

Glory

IV.

Ex Liturg.

GLory be to God on high, & in earth peace, good will towards men. We worſhip thee O Lord, and we magnifie thy Name for ever, who haſt vouchſafed to fill our ſoules with gladneſſe, and to feed us with the heavenly myſteries of Chriſts ſacred Body and Blood: humbly beſeeching thee that from henceforth wee may walke in all good workes, and ſerve thee in holineſſe and pureneſſe of living, to the honour of thy Name. *Amen.*

MEDI-

MEDITATIONS WHILST OTHERS ARE COMMUNICATED.

I.

Ex Evang.

HAppy are thoſe ſervants, whom when their Lord commeth, He ſhall finde thus doing.

II.

Ex S. Paulo.

KNow yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you? If any one defile the Temple of God, him will God deſtroy.

III.

John 5. 14.

BEhold, thou art made whole, ſin no more, leſt a worſe thing happen unto thee.

The

IV.

JOHN 4.23.

THe houre commeth, and now it is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth.

V.

EPHES. 5.

BE we followers of God, as deare children, and walke in love, even as Chriſt loved us, and gave himſelfe an offering and a ſacrifice of a ſweet ſavour unto God for us.

At the end of the Communion.

THE DOXOLOGIE.

TO the King Eternall, the Immortall, Inviſible and onely wiſe God, be all honour and glory, now and for evermore. *Amen.*

DIVERS

DIVERS FORMES OF DEVOUT AND PENITENT CONFESSIONS OF OUR SINNES,

TO BE USED, AS AT OTHER times, ſo eſpecially before the receiving of Chriſts bleſſed Sacrament:

According to the direction of the Church.

Exhortation before the communion.

¶ If any require comfort and counſel for the quieting of his conſcience, let him come to ſome diſcreet Miniſter of Gods Word, and opening his griefe, receive the benefit of Abſolution.

1 JOHN 1.9.

¶ If we confeſſe our ſins, He is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe.

THE

The Preparation.

I.

ALmighty God, unto whom all hearts be open, all desires knowne, and from whom no secrets are hid, cleanse the thoughts of my heart, by the inspiration of thy holy Spirit, through Jesus Christ. *Amen.*

II.

ALmighty & everlasting God, which hatest nothing that thou hast made, and dost forgive the sins of all them that be penitent, create and make in me a new and a contrite heart, that I worthily lamenting my sins, & knowledging my wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgivenesse, through Jesus Christ. *Amen.*

THE

THE CONFESSION

I Confeſſe, &c. thoſe ſin
which if I would,
cannot hide from him
my ſins of pride an
vainglory, of hatred and envie, o
gluttony and wantonneſſe, &c
which I acknowledge throug
my fault, even through my own
fault, and my moſt grievous faul
to have committed againſt hi
heavenly and awfull Majeſtie.
am an uncleane and a ſinfull crea
ture: [*Here may the Penitent have recourſe to the ſeverall breaches of Gods Commandements ſpecified in the beginning af this Book.*] I accuſe my ſelfe of my wicked thoughts and deſires tha
I have had &c of my wanton and evil words, that I have ſpoken, &c
of my naughty & ungodly deeds, that I have done, &c. for all which I am truely penitent from the depth

epth of my ſoule, and am ſted-
aſtly reſolved to ſhew forth the
uits of repentance in my future
ourſe of life. And therefore in
ll lowlineſſe and humility of a
roken heart I beg my pardon,
nd cry unto God for mercy to-
wards me a moſt ſinfull and un-
worthy creature: that he whoſe
nature and propertie it is to for-
ive ſinners, and ever to have mer-
y upon them that truly turn un-
o him, would vouchſafe of his
great pitie and goodneſſe, to give
me the comfort of Abſolution,
and a perfect remiſſion of all my
ſins: to ſtrengthen me in all good
workes and to bring me unto life
everlaſting, through Jeſus Chriſt.
Amen.

OTHER

OTHER FORMES OF GENERALL CONFESSIONS.

I.

ALmighty and moſt mercifull Father, I have erred and ſtrayed from thy wayes like a loſt ſheep, I have followed too much the devices and deſires of my own heart: I have offended againſt thy holy Lawes: I have left undone thoſe things which I ought to have done, and I have done thoſe things which I ought not to have done, & there is no health in me: but thou, O Lord, have mercy upon me, miſerable offender. Spare thou me, O God, which confeſs my faults, reſtore thou me that am penitent, according to thy promiſes declared unto mankind in Chriſt Jeſus our Lord; and grant, O moſt mercifull Father, for his ſake, that I may here-

reafter live a godly, righteous, nd ſober life, to the glory of thy oly Name. *Amen.*

II.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of ll things, Judge of all men, I nowledge and bewaile my ma-ifold ſins & wickednes, which I om time to time moſt grievouſ-y have committed by thought, ord and deed, againſt thy divine ajeſty: provoking moſt juſtly y wrath and indignation againſt e: I do earneſtly repent, and am eartily ſorry for theſe my miſdo-gs, the remembrance of them is ievous unto me, the burden of em is intolerable. Have mercy pon me, have mercy upon me moſt erciſull Father: for thy Son our Lord Jeſus Chriſts ſake, forgive e all that is paſt, and grant that I ay ever hereafter ſerve & pleaſe hee in newnes of life, to the honor

and

and glory of thy Name, throug
Jeſus Chriſt our Lord. *Amen.*

III.

FOrgive me my ſins, O Lord
forgive me the ſinnes of m
youth, and the ſins of mine age
the ſins of my ſoule, and the ſi
of my body; my ſecret and m
whiſpering ſins, my preſumptuou
and my crying ſins, the ſins that
have done to pleaſe my ſelfe, an
the ſins that I have done to pleaſ
others. Forgive me my wanton &
idle ſins. Forgive me my ſeriou
and deliberated ſins. Forgive me
thoſe ſins which I know, and
thoſe ſins which I know not: the
ſins which I have ſtriven ſo long
to hide from others, that now I
have even hid them from mine
owne memorie. Forgive them, O
Lord, forgive them all, and of thy
great goodneſſe let me be abſol-
ved from mine offences.

A

A DEVOUT MANNER OF PREPARING OUR SELVES TO RECEIVE ABSOLUTION.

I That am a wretched ſinner, here perſonally appearing and proſtrate before the preſence of the everlaſting God, having in remembrance the exceeding mercy of his great goodneſſe towards me, whom he hath created of nothing, preſerved, ſuſtained, and loved, when I was moſt unworthy of any thing: whom he hath of his incomprehenſible clemencie ſo often invited to repentance, and whoſe converſion and amendment hee hath ſo patiently expected: as alſo having in memorie, that at the day of my Chriſtning I was ſo happily and holily vowed

ed and dedicated unto my Go… om
to be his child, and to live in h… teſt
continuall ſervice: yet that co… rep
trary to the profeſſion which w… g
then made in my name, I have … me
many and ſundry times, ſo ex… om
crably and deteſtably violated m… reci
vowes, profaned my ſacred pr… f m
miſes, and imployed my ſoule … ho
the ſervice of the World, t… on
Fleſh, and the Divell, thereby d… onf
ſpiſing the graces, & contemnin… iſe
the goodneſſe of Gods divine M… ow
jeſtie: at length recalling my ſel… ed
and in all lowly and devout wi… nd
here caſting my ſoule and bod… ny
proſtrate before the dreadfu… o h
Throne of his juſtice, I acknow… ou
ledge and confeſſe, and I yeeld m… ies
ſelfe a moſt miſerable wretche… uſt
ſinner, guiltie of that Death an… ug
Paſſion which Chriſt once ſuffe… or
red for mee upon the tormentin… gra
Croſſe. But turning my ſelfe t… de
the Throne of his infinite Mercy… ful
and with all my might and forc… hi

om the very bowels of my hart, teſting the iniquities of my repaſſed life: I moſt humbly g and crave pardon for the me, with an entire abſolution om all my ſinnes, even for the recious death and paſſions ſake my Lord and Saviour: upon hom, as upon the onely founda- on of my hope, I repoſe all my nfidence, and unto whom I pro- iſe and confirme againe, I ad- ow, and ſolemnly renew the ſa- ed profeſſion of loyall ſervice nd fidelitie, which was made in ny name, and in my behalfe, un- o him at my holy Baptiſme: re- ouncing unfainedly the vani- ies of this wicked World, the uſts of all ſinfull Fleſh, and the uggeſtions of the Devill: and converting my ſelfe unto my moſt gracious and mercifull God, I deſire, deliberate, purpoſe and fully reſolve to honour him, ſerve him, love him, and obey him now and

& for ever hereafter. Giving and dedicating unto him, for this end, the powers of my ſoule, the affections of my heart, and the faculties of my body, to be his faithfull, loyall and obedient ſervant for ever, without unſaying, revoking, or repenting me of this my holy and ſacred promiſe, or any part thereof. And I moſt humbly beſeech Almighty God the Father, Son and Holy Ghoſt, to confirme me in this conſtant reſolution, and to accept of this my broken and contrite heart, which he hath promiſed not to deſpiſe: entirely deſiring his fatherly goodneſſe, that as hee hath given me a deſire and will to purpoſe, ſo he would give me ſtrength and grace to performe all holy actions, thorow Jeſus Chriſt.

THE

THE PRAYER.

O God, whoſe nature and property is ever to have mercy and to forgive, that haſt compaſſion upon all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould turn from ſin and be ſaved: mercifully hear the devout and lowly prayers of thy ſervant, and ſpare all thoſe which confeſſe their ſins unto thee: that they whoſe conſciences by ſin are accuſed, by thy mercifull and gracious pardon may bee abſolved, through Jeſus Chriſt our Lord. *Amen.*

AFTER ABSOLUTION.

BLeſſed is he whoſe unrighteouſneſſe is forgiven, and whoſe ſin is covered. Bleſſed is the man unto whom the Lord imputeth no ſin.

PRAYERS
FOR
THE KING
AND
QUEENE.

PRAYERS FOR THE KING AND QUEENE.

OUr Father which art in Heaven. Hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as wee forgive them that treſpaſſe againſt us. And leade us not into temptation: but deliver us from evill. *Amen.*

Verſ. O God, make ſpeed to ſave me.
Reſp. O Lord, make haſte to helpe me.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be, &c.

ALLELUIA. Praiſe the Lord.

THE HYMNE.

GReat God of Kings,
whoſe gracious hand hath led
our ſacred Soveraigne Head
Unto the Throne
from whence our bliſſe is bred:
Oh ſend thine Angels
to his bleſſed ſide,
and bid them there abide,
To be at once
his Guardian and his Guide.

Deare be his life,
all glorious be his daies,
and proſpering all his waies:
Late adde thy laſt Crowne
to his peace and praiſe.
And when he hath
out-liv'd the Worlds long date,
let thy laſt Change tranſlate
His earthly Throne
to thy celeſtiall ſtate.

Amen.

THE ANTIPHONA.

BEhold O God, our Defender, and
looke upon the face of thine Annointed.

PSAL.

PSAL. 21.

THE King ſhall reign in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſalvation.

2 Thou haſt given him his hearts deſire; and haſt not denied him the requeſt of his lips.

3 For thou haſt prevented him with the bleſſings of goodneſſe: and haſt ſet a crown of pure gold upon his head.

4 He ſhall ask life of thee, and thou ſhalt give him a long life: even for ever and ever.

5 His honour is great in thy ſalvation: glory and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicitie: & make him glad with the joy of thy countenance.

7 And why? becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt, he ſhall not miſcarry.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 61.

EAre my prayer, O God: give eare unto my calling.

2 Thou ſhalt grant the King a long life: that his yeeres may endure throughout all generations.

3 He ſhall dwell before God for ever: O prepare thy ſaving mercy and faithfulneſſe, that they may preſerve him.

4 So wil I alwayes ſing praiſe unto thy Name: that I may daily performe my vowes.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 89.

THou haſt made a Covenant O Lord, with thy choſen: and with thy holy oyle haſt thou anointed him.

2 Le

2 Let thy hand hold him faſt: and thy arme ſtrengthen him.

3 Let not the enemie be able to doe him violence: and let not the ſon of wickedneſſe hurt him.

4 Smite downe his foes before his face: and plague them that hate him.

5 Let thy truth alſo and thy mercy bee with him: and in thy Name let his horne be exalted.

6 Let him ſay, Thou art his Father: his God, and his ſtrong ſalvation.

7 Let thy mercy bee kept for him evermore: and let thy Covenant ſtand faſt with him.

Glory be to the Father, &c.
As it was in the beginning, &c.

THE ANTIPHONA.

BEhold, O God, our Defender, and look upon the face of thine Anointed.

THE LESSON.

1 TIM. 2. 1.

I Will therefore that prayers & ſupplications, with giving of thanks, be made for all men: for Kings, and for all that are in authority, that we may live a quiet and a peaceable life in all godlineſs and honeſty. For this is good and acceptable in the ſight of God our Saviour.

Verſ. O Lord ſave the King.
Reſp. And mercifully heare us when we call upon thee.

THE PRAYERS.

ALmighty God, whoſe Kingdome is everlaſting, and power infinite, have mercy upon the whole Congregation, and ſo rule the heart of thy choſen ſervant *Charles* our King & Gover-

nour,

nour, that hee (knowing whose Minister hee is) may above all things seeke thy honour and glory, and that we his subjects (duely considering whose authority hee hath) may faithfully serve, honour, and humbly obey him, in thee and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

II.

ALmighty and everlasting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turne them as it seemeth best to thy godly wisdome: we humbly beseech thee, so to dispose and govern the heart of *Charles* thy servant our King and Governour,

nor, that in all his thoughts, words & works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace, and godlineſſe. Grant this, O merciful Father, for thy deare Sons ſake, Jeſu Chriſt our Lord. *Amen.*

III.

WE beſeech thee, O Lord, to ſave and defend all Chriſtian Kings, Princes and Governours, and ſpecially thy ſervant *Charles* our King, that under him we may be godly and quietly governed: and grant unto his whole Councell, and to all that be put in authoritie under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true Religion and Vertue. *Amen.*

IV.

O Lord our heavenly Father, high and mighty, King of Kings, Lord of Lords, the onely Ruler of Princes, which dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee, with thy favour to behold our most gracious Soveraign Lord King *Charles*, and so replenish him with the grace of thy holy Spirit, that he may alway encline to thy will, and walk in thy way: endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, & finally after this life, he may attaine everlasting joy & felicitie, through Jesus Christ our Lord. *Amen.*

V.

Ex Lib. Regali.

O Almighty and everlasting God, Creator and Lord of all

all things, give eare wee beseech thee, unto our humble prayers, and multiply thy blessings upon thy Servant, our Soveraign King *Charles*, whom in all lowly devotion we commend unto thy high Majestie: that He being strengthened with the faith of *Abraham*, endued with the mildnesse of *Moses*, armed with the magnanimitie of *Joshua*, exalted with the humility of *David*, beautified with the wisdom of *Salomon*, and repleniſhed with the goodnes and holinesse of them all, he may walk uprightly before thee, in the way of righteousnes, and like a mighty King, may be powerfull over his enemies, governing his people with equity, and preserving thy Church with Truth and Peace through Jesus Christ our Lord. *Amen.*

God

IV.

Lib. Reg.

GOd, the unſpeakeable Author of the world, Creator of men, Governour of Empires, and Eſtabliſher of all Kingdoms, who out of the loyns of our Father *Abraham* didſt chuſe a King that became the Saviour of all kings & Nations of the the earth: bleſs, we beſeech thee, thy faithfull ſervant, and our dread Soveraigne Lord King *Charls* with the richeſt bleſſings of thy Grace. Eſtabliſh him in the Throne of his Kindome by thy mighty aid & protection: viſit him as thou didſt viſit *Moſes* in the Buſh, *Joſhua* in the Battel, *Gideon* in the Field, and *Samuel* in the Temple. Let the deaw of thine abundant mercies fall upon his head, and give unto him the bleſſing of *David* and *Salomon*. Be unto him an Helmet of ſalvation againſt the face of his enemies, and

a ſtrong Tower of defence in the time of adverſitie. Let his Reign be proſperous, and his dayes many. Let peace, and love, and holineſſe: let juſtice and truth, and all Chriſtian vertues flouriſh in his time: let his people ſerve him with honour and obedience: and let him ſo duly ſerve thee here on earth, that he may hereafter everlaſtingly reign with thee in heaven, thorow Jeſu Chriſt our Lord. *Amen.*

VII.

Lib. Reg.

LOoke downe Almighty God with thy favourable Countenance upon thine Anointed, and our glorious King. Bleſſe him as thou didſt bleſſe *Abraham*, *Iſaac* and *Jacob*, & poure upon him the fulneſſe of thy Mercy and Grace. Give unto him of the dew of heaven, & of the fatneſſe of the earth, abundance of Corne, and Wine and Oile, and plentie of all things long to continue: that in his time

there may be health in our Countrie, and peace throughout all his Kingdomes: that the glory of his Royall Court may ſhine forth far and neere in the eyes of all Nations, even through Him who is the King of Kings, and Lord of all things, our Saviour Jeſus Chriſt. *Amen.*

VIII.

Lib. Rrgal.

GRant we beſeech thee Almighty God, that our Soveraigne Lord the King may bee a moſt mighty Protector of his People, a religious Defender of thy ſacred Faith, a bountifull Comforter of thy holy Church, a glorious Triumpher over all his enemies, a gracious Governor unto all his ſubjects, and a happy Father of many children, to rule this Nation by ſucceſſion in all ages, thorough Jeſus Chriſt our Lord. *Amen.*

PRAYERS

PRAYERS FOR THE QUEENE.

I.

ALmighty God the Fountaine of all mercy, we humbly beseech thee to poure downe the Riches of thine aboundant goodnesse upon the Head of thine Handmaid, our most gracious Q. *Mary*, that she being continually beautified with the royall ornaments of thy heavenly Grace, may be holy and devout as *Hester*, loving to the king as *Rachel*, fruitfull as *Leah*, wise as *Rebecca*, faithfull and obedient as *Sarah*: and with long life and glory continuing in her High and Princely estate here, she may at last be brought to the great happiness of thine everlasting estate hereafter, through Jesus Christ our Lord. *Amen*.

Almighty

II.

ALmighty God our heavenly Father, we be taught by thy oly Word, that the bringing rth of children, and the fruitfulſſe of the wombe is in thy rule nd governance, an heritage and leſſing that commeth from the ord: we humbly beſeech thee ſo diſpoſe, comfort, and bleſſe ine humble handmaid, our moſt acious Queen *Mary*, that ſhee ay grow up as a fruitfull Vine on the wals of the Kings houſe, nd become a joyfull Mother of anychildren, to the joy and welre of this Kingdome, and to the ory of thy holy Name, through ſus Chriſt our Lord. *Amen.*

III.

O God from whom all good graces do proceed, we beſeech ee to multiply upon thy devoted andmaid, our gracious Queene, the

the manifold gifts of thy holy Spi
rit, the Spirit of Wisdome & Un
derstanding, the Spirit of Cou
sell and Ghostly strength, the Spi
rit of Knowledge and true Go
linesse: and fulfill her, O Lor
with the Spirit of thy holy fea
for Jesus Christ his sake. *Amen.*

IV.

ALmighty God, blesse her wi
the blessings of heaven abo
and the blessings of the earth b
neath Let peace and plentie dw
about her: let holinesse and hon
be her Guard, and let all the f
nes of thy blessings be upon h
through Jesus Christ our Lo
Amen.

V.

ALmighty God, the fountai
of all goodnesse, we humb
beseech thee to blesse our m
gracious queen *Marie*, Prin
Charles, and the rest of the ro
Progenie: endue them with
holy Spirit, enrich them with
heaven

eavenly grace, proſper them with
ll happineſſe, and bring them to
ine everlaſting kingdome,
rough Jeſus Chriſt our Lord.
men.

A prayer for the Lady Elizabeth and her iſſue.

ALmighty God, the Fountain of all goodneſſe, heare our humble ſupplications which we make unto thee for thy bleſſings and favours upon the Lady *Elizabeth* his Majeſties onely Siſter, with her Princely iſſue: ndue them with thy holy Spirit, nrich them with thy heavenly Grace, proſper them with all happineſſe, and bring them to thine verlaſting Kingdome, through eſus Chriſt our Lord. *Amen.*

The Lords Name be praiſed.

PRAYERS FOR THE FOURE EMBER WEEKES.

PRAIERS FOR THE FOURE EMBER WEEKS.

AMong all the Set-Faſts of the yeat, LENT hath the firſt, and theſe EMBER Dayes the ſecond place: Daies of Devotion and Faſting, which were inſtituted of old, and obſerved at the foure ſeaſons of the yeare, as for many other, ſo chiefly for theſe reaſons. Firſt, * That *Chriſtians* in theſe religious duties towards God might let the world know they were as devout and forward as formerly the *Jewes* had beene, whoſe cuſtome it was to obſerve foure ſeverall and ſolemne Times of Faſt in the yeare, though for other ends and upon other occaſions, than now the uſe of the Church is to doe. 2. For that theſe Times are as the *firſt fruits* of every ſeaſon, which wee rightly dedicate to the ſervice and the honour of God. 3. That by *beginning* theſe ſeverall parts of the yeare with an holy, righte-

* *Leo de jejun. decimi menſis, Serm. 4. S. Hieron. in Zach. 8. Gratian. diſt. 76. c. jejun. & Leo de jejun. ſeptimi, Ser. 9.*

ous and ſober life, we might the bette
learne how to ſpend the *remainder* o
every ſeaſon accordingly. 4. That w
might obtaine the continuance of God
favour towards us for the *fruits* of th
earth, which at theſe times are for th
moſt part either *ſowne*, or *ſprung up*, o
comming to their *ripeneſſe*, or *gather*
into the Barne. 5. That we might re
call, bewaile and repent us the mor
ſeriouſly of thoſe ſinnes which all th
ſeaſon before wee have through ou
frailtie and wilfulneſſe committed
6. That our *bodies* might by the implo
ring of Gods mercies, be freed fro
thoſe common *diſtemperatures*, which u
ſually theſe *foure ſeaſons* of the yeere
through the *predominant humours* the
reigning, doe bring along with them
7. And laſtly, for that at theſe *Times*
was the ordinary cuſtome of the Churc
[c] and is ſo ſtill, by the impoſition of h
Biſhops hands, to give holy and *ſacr*
Orders, which Orders were ever give
aſwell by [d] Chriſt and his * Apoſtles,
their Succeſſors, with ſolemne *Pray*
and *Faſting* before-hand.

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c *Conſt. & Canons cap.* 31. d *Luke* 6.12. * *A*
13.3.

Vers. Our helpe ſtandeth in the Name of the Lord.

Reſp. Who hath made Heaven and Earth.

Vers. Bleſſed bee the name of the Lord.

Reſp. From henceforth world without end. *Amen.*

THE PSALMES.

PSAL. 119.
Beati immaculati.

BLeſſed are thoſe that are undefiled in the way: and walke in the Law of the Lord.

2 Bleſſed are they that keepe his teſtimonies: and ſeeke him with their whole heart.

3 For they which doe no wickedneſſe: walke in his wayes.

4 Thou haſt charged: that we ſhall diligently keepe thy Commandements.

5 O that my waies were made ſo direct: that I might keepe thy Statutes.

6 So ſhall I not be confounded: while I have reſpect unto all thy Commandements.

7 I will thank thee with an unfained heart: when I ſhall have learned the Judgements of thy righteouſneſſe.

8 I will keep thy ceremonies: O forſake me not utterly.

Glory be to the Father, &c.
As it was in the beginning, &c.

Legem pone.

TEach me, O Lord, the way of thy ſtatutes: and I ſhal keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy Law: yea, I ſhall keep it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my deſire.

4 Incli

4 Incline my heart unto thy Teſtimonies: and not to covetouſneſſe.

5 O turne away mine eyes leſt they behold vanitie: and quicken thou me in thy way.

6 O ſtabliſh thy Word in thy ſervant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteouſneſſe.

Glory be to the Father, &c.
As it was in the beginning, &c.

Appropinquet.

Et my complaint come before thee, O Lord: give me underſtanding according to thy Word.

2 Let my ſupplication come before thee: deliver me according to thy Word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy Word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I have chosen thy Commandements.

6 I have longed for thy saving health, O Lord: and in thy Law is my delight.

7 O let my soule live, and it shall prayse thee: and thy Judgements shall helpe me.

8 I have gone astray like a sheepe that is lost: Oh seeke thy servant, for I doe not forget thy Commandements.

Glory be to the Father, &c.
As it was in the beginning, &c.

After these Psalmes the Letanie may be said.

O God the Father of Heaven, &c. *As before*

THE

THE PRAYERS COMMON TO ALL THE EMBER DAIES,

DISPOSED ACCORDING TO THE SEVEN REASONS BEFORE SPECIFIED.

I.

For Gods acceptance of our humiliation.

ALmighty God, who didſt command thy people Iſrael to afflict their ſoules before thee on the day of attonement, and by whoſe divine inſpiration the ſucceeding Ages of that Church appointed other ſet times of publike Faſting and Humiliation: Grant, wee beſeech thee, that as our knowledge of thee, and of thy truth, farre exceeds theirs, ſo in this, and all other duties of Religion, our Righteouſneſſe may exceed their Righte-

ouſneſs, that men ſeeing our good works, may glorifie thee our heavenly Father, through Jeſus Chriſt thy Son our Saviour. *Amen.*

II.

For conſecrating the beginning of every Seaſon unto God.

ALmighty God, from whom wee have the beginning and continuance of our life: Grant we beſeech thee, that we thy humble ſervants may ſo conſecrate unto thy divine Majeſtie the firſt fruits of this Time and Seaſon of the yeere, that the good purpoſes which thou putteſt into our harts may have full effect in our lives, to thy glory, and our ſouls health, through Jeſus Chriſt our Lord. *Amen.*

For

III.

For Grace to ſpend the whole Seaſon aright.

ALmighty God our heavenly Father, we moſt humbly beſeech thee, that we thy ſervants, who doe begin this time and ſeaſon of the yeere with faſting and ſober living, may find thereby ſuch ghoſtly ſtrength and comfort, that we may be the more able & willing to ſpend both the remainder of this ſeaſon, and the reſt of our dayes accordingly, uſing this world as it becommeth thoſe who are pilgrims and ſtrangers here, and doe look for an abiding Citie in the Heavens, through the merits of Jeſus Chriſt our Saviour. *Amen.*

IV.

For the fruits of the earth.

ALmighty God, Lord of heaven and earth, in whom we

live, move, and have our being, who doſt good unto all men, making thy Sun to riſe on the evill and on the good, and ſending rain on the juſt and on the unjuſt: favourably behold us thy people, who doe call upon thy name: and ſend us thy bleſſing from heaven, in giving us fruitfull Seaſons, and filling our hearts with joy and gladneſſe: that both our hearts and mouthes may be continually filled with thy praiſes, giving thanks to thee in thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

V.

For pardon of ſinnes paſt.

ALmighty and moſt mercifull Father, who for our many and grievous ſins, thoſe eſpecially which we have committed againſt thee ſince the laſt ſolemne Time of our Humiliation and Repentance, mightſt moſt juſtly have cut

us

us off in the midſt of our dayes; but in the multitude of thy mercies haſt hitherto ſpared us: accept we moſt heartily beſeech thee, our unfeigned ſorrow for all our former tranſgreſſions, and grant that we may never ſo preſume of thy mercy, as to deſpiſe the Riches of thy goodneſſe, but that thy forbearance and long ſuffering may lead us to repentance and amendment of our ſinfull lives, to thy honour and glory, and our finall acquittance and abſolution at the laſt day, through Jeſus Chriſt our Lord. *Amen.*

VI.

For the health of our Bodies.

O God the Father of Lights, from whom commeth down every good and perfect gift, mercifully looke upon our frailty and infirmitie, and grant us ſuch health of Body, as thou knowſt

to

to be needfull for us: that both in our Bodies and Soules we may evermore ſerve thee with all our ſtrength and might, through Jeſus Chriſt our Lord. *Amen.*

VII.

For the ordination of Prieſts and Deacons.

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelfe an univerſall Church by the precious blood of thy dear Son: mercifully looke upon thy whole Congregation, and at this time ſo rule & governe the hearts and minds of thy ſervants, the Biſhops and Paſtors of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choyce of fit men to ſerve thee in the ſacred Miniſtery of thy Church: and to thoſe that ſhall be ordained to that ho-

ly Function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men. Grant this O Lord for his sake, who is the great Shepheard, and Bishop of our soules, Jesus Christ our Lord. *Amen.*

THE

THE PRAYERS PROPER TO THE FOURE SEVERALL EMBER WEEKS.

I.

In the time of Advent.

GRant, we moſt humbly beſeech thee, O heavenly Father, that with holy *Simeon*, and *Anna*, and all thy devout ſervants, who waited for the conſolation of Iſrael, we may at this time ſo ſerve thee with faſting and praier, that by the celebration of the Advent and Birth of our bleſſed Redeemer, we may with them be filled with true joy and conſolation, through the ſame Jeſus Chriſt our Lord. *Amen.*

For

II.

For the Ember week in Lent.

O Lord Jeſus Chriſt, the Son of God, and Saviour of the World, who didſt foretell to thine Apoſtles, that at the Time of thy ſufferings they ſhould weepe and lament, while the world rejoyced, & that they ſhould be ſorrowfull, but their ſorrow ſhould be turned into joy, Grant that during this time wherein thou didſt ſuffer, & waſt afflicted with extreame ſorrow and anguiſh for the ſins of the whole world, we thy unworthy ſervants may ſo weepe and lament, & be ſorrowful for our ſins, the cauſe of all thoſe thy ſorrowes and ſufferings, that on the day of thy triumphant reſurrection, we may rejoice with that joy which no man can take from us. Grant this ô bleſſed Lord & Saviour, who didſt dye for our ſins, and riſe again for

our

our juſtification, and now liveſt and reigneſt with the Father, in the unitie of the Holy Ghoſt, world without end. *Amen.*

III.

For the Ember weeke after Pentecoſt.

O Lord Jeſus Chriſt, the Eternall Son of the Eternall Father, who at the time of thy glorious Aſcenſion diddeſt command thine Apoſtles to tarry in Jeruſalem, untill they were endued with Power from on high: and when in obedience to this thy commandement they had there continued with one accord in praier and ſupplication, didſt according to thy promiſe ſend downe upon them the Holy Ghoſt the Comforter. Grant we beſeech thee, that we thy moſt humble ſervants abiding in the unity of thy Holy Catholike Church, the Mother of us all, and continually ſerving thee a
thou

thou haſt commanded, may be evermore repleniſhed with the heavenly grace of the Holy Ghoſt, through thy precious merits and moſt powerfull interceſſion, who liveſt and reigneſt with the Father in the unity of the ſame Spirit, ever world without end. *Amen*

IV.

For the Ember Weeke in September.

ALmighty God, who giveſt to all life and breath, and all things, and bringeſt forth food out of the Earth for the uſe of Man: keep us ever in mind, that this world, with all the glory of it, fadeth, & the faſhion thereof paſſeth away: and grant that we may ſo uſe the fruits of the ground which thou haſt now given us, & all other thy temporall bleſſings wherewith thou crowneſt the yeere, as we abuſe them not to the ſatisfying of our wanton and inordinate

ordinate appetites: but may evermore ſerve thee in Chriſtian temperance and ſobriety, as it becommeth thoſe, who living on earth, have their converſation in heaven, that at the laſt we may be admitted into thy heavenly Kingdome, where we ſhall never hunger or thirſt againe, being ſatisfied with the plenteouſneſſe of thy Houſe, and filled with the abundance of thy pleaſures for evermore. Grant this, O heavenly Father, for Jeſus Chriſts ſake our Lord. *Amen.*

ASſiſt me mercifully; O Lord, in theſe my ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainement of everlaſting ſalvation, that among all the changes and chances of this mortall life, they may ever be defended by thy moſt gracious and ready helpe, through Chriſt our Lord. *Amen.*

PRAYERS

PRAYERS
FOR
THE SICK

PRAYERS FOR THE SICKE.

OUr Father which art in heaven, hallowed be thy, &c.

Vers. Our helpe ſtandeth in the Name of the Lord.
Reſp. Which hath made heaven and earth.
Vers. Bleſſed be the Name of the Lord.
Reſp. Henceforth world without end. *Amen.*

Glory be to the Father, &c.
As it was in the beginning, &c.

THE ANTIPHONA.

BLeſſed are they whom thou chaſteneſt O Lord, and teacheſt them in thy Law.

PSAL.

PSAL. 25.

UNto thee, O Lord, doe I lift up my ſoule, &c.

As before.

PSAL. 27.

HEarken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and heare me.

2 O hide not thy face from me: nor caſt thy ſervant away in diſpleaſure.

3 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

4 I ſhould utterly have fainted: but that I beleeve verily to ſee the goodneſſe of the Lord in the land of the living.

5 O tarry thou the Lords leaſure: be ſtrong and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL, 31.34.

IN thee O Lord have I put my truſt, let me never be put to confuſion: deliver me in thy righteouſneſſe.

2 Bovv downe thine eare unto me: make haſt to deliver me.

3 And be thou my ſtrong rock, and the houſe of my defence, that thou maiſt ſave me.

4 My time is in thy hand: deliver me from the hand of mine enemies.

5 Shevv thy ſervant the light of thy countenance: and ſave me for thy mercies ſake.

6 The eyes of the Lord are over the righteous: and his eares are open unto their prayers.

7 The Righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

8 The Lord is nigh unto them that

that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

9 Great are the troubles of the righteous: but the Lord delivereth them out of all.

10 The Lord delivereth the ſoules of his ſervants: and all they that put their truſt in him, ſhall not be deſtitute.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Antiphona.

BLeſſed are they whom thou chaſteneſt, O Lord, and teacheſt them in thy law.

The ſeven Penitentiall Pſalmes.

REmember not Lord our offences, nor the offences of our Forefathers, &c.

As before pag. 169.

The Letanie.

O God the Father of Heaven, have mercy, &c.

As before pag. 189.

The Confession.

I Confesse unto Almighty God, &c. *As before pag.* 288.

An humble Protestation of free forgivenesse to others.

I Doe further most humbly desire all and every one whom I have offended, that they would vouchsafe to forgive me. And I do freely and heartily forgive all the world, wherein soever any one hath offended me, or done me any maner of injury whatsoever; even as I desire to be forgiven of God, and to be absolved from my sins for the merits of my blessed Redeemer. *Amen.*

The Creed.

I Beleeve in God, the Father Almighty, &c. *As before.*

After the Creed.

IN this Faith which I doe unfainedly & wholly beleeve as a true member of Christs Catholicke Church, do I purpose to finish my life: and if ought shall happen by the violence of my sickneſſe, or the ſuggeſtions of my ghoſtly enemies, whereby I ſhall come to think, ſay or doe any thing contrary to this holy Faith and purpoſe, I doe here revoke it before hand, and proteſt from my ſoule, even before Chriſt and his holy Angels, that I give no conſent thereunto; giving moſt humble and hearty thanks unto my loving Creator and Redeemer, that by the wonderfull goodneſſe of his bounty, he hath vouchſafed to bring me to the knowledge of this Faith in him, which, with my ſoule and body, I commend into his moſt holy and merciſull hands, now & at the houre of my death. *Amen.*

THE

THE PRAYERS.

Lord have mercy upon me.
Chriſt have mercy upon me.
Lord have mercy upon me.

OUr Father which art in heaven, hallowed be thy, &c.

Vers. O Lord ſave thy ſervant.
Reſp. Which putteth his (or *her*) truſt in thee.
Vers Send me help from thy holy place.
Reſp. And evermore mightily defend me.
Vers. Let the enemy have no advantage over me.
Reſp. Nor the wicked one approach to hurt me.
Vers. Bee unto mee, O Lord, a ſtrong tower.
Reſp. From the face of mine enemies.
Vers. O Lord heare my prayer.
Reſp. And let my cry come unto thee.

I.

GOd who declareſt thy almighty power moſt chiefly in ſhewing mercie and pitie, of thy goodneſſe and favour

vouchſafe to heare theſe my humble and devout prayers, that being now juſtly puniſhed for mine offences, I may be mercifully delivered by thy aboundant pity, for the merits of Jeſus Chriſt our Lord. *Amen.*

II.

O God, who ſeeſt that I put not my truſt in any thing which I can doe, mercifully grant, that by thy power I may be delivered from all adverſity, and be healed both in body and ſoule, through Jeſus Chriſt our Lord. Amen.

III.

O Lord looke downe from heaven, behold, viſit, and relieve me thy ſick ſervant, look upon me with the eyes of thy mercy, give me comfort and ſure confidence in thee, defend me from the danger of my deadly enemy, and keep me in perpetuall peace and ſafety through Jeſus Chriſt our Lord. *Amen.*

Heare

IV.

HEare me, Almighty and moſt mercifull God and Saviour: extend thy accuſtomed goodneſſe unto me thy humble ſervant, who am now grieved with ſickneſſe. Viſit me, O Lord, as thou didſt viſit *Peters* wives mother, and the *Captaines* ſervant: ſo viſit and reſtore unto me my former health (if it be thy bleſſed will) or elſe give me grace ſo to take thy viſitation, that after this painfull life is ended, I may dwell with thee in life everlaſting. *Amen.*

V.

O Sweet Jeſus, I deſire neither life, nor death, but thy moſt holy will: Thou art the thing (O Lord) that I look for, be it unto me according to thy good pleaſure. If it be thy will to have me die, receive my ſoule, and grant

that in thee and with thee I may receive everlasting rest. If it be thy will to have me live any longer upon earth, give me grace to amend the rest of my life, and with good works to glorifie thy holy Name, who with the Father and the holy Ghost livest & reignest ever one God, world without end. *Amen.*

VI.

O God whose nature and propertie is ever to have mercie and to forgive, receive my humble petitions: & though I be tied and bound with the chain of my sins, yet let the pitifulnesse of thy great mercy loose me, for the honour of Jesus Christs sake our only Mediator and Advocate. *Amen.*

The Bleſsing.

THe Almighty Lord, who is a moſt ſtrong Tower to them that put their truſt in him, to whom all things in heaven and in earth, and under the earth doe bow and obey, be now and evermore my defence, and make mee know and feele, that there is no other Name under heaven given to man, in whom and through whom I may receive health or ſalvation, but only the Name of our Lord Jeſus Chriſt. *Amen.*

PRAYERS

PRAYERS AT THE HOURE OF DEATH.

OUr Father which art in heaven, hallowed be thy, &c.

Vers. O Lord ſave thy ſervant.
Reſp. Which putteth his (or *her*) truſt in thee.

PSAL. 13. and 16.

CONſider and heare me, O Lord my God, lighten mine eyes that I ſleep not in death: leſt mine enemy ſay, I have prevailed againſt him.

2 My truſt is in thy mercy: and my heart ſhall be joyfull in thy ſalvation.

3 All my delight is upon the Saints: and upon ſuch as excell in vertue.

4 The Lord himſelfe is the portion of mine inheritance, and of my

my cup: yea, I have a goodly heritage.

5 I have ſet God before mine eyes: for he is on my right hand, and therefore I ſhall not fall.

6 Wherefore my heart was glad, and my glory rejoyced: my fleſh alſo ſhall reſt in hope.

4 For why? Thou ſhalt not leave my ſoul in hell, neither ſhalt thou ſuffer me to ſee corruption.

8 Thou ſhalt ſhew me the path of life, in thy preſence is the fulneſſe of joy, and at thy right hand there is pleaſure for evermore.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 23.

THE Lord is my Shepheard: therefore can I lack nothing.

2 He ſhall feed me in a greene Paſture: and lead me forth beſides the waters of comfort.

3 He

3 He ſhall convert my ſoule: and bring me forth in the paths of righteouſneſſe for his Names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will feare no evill: for thou art with me, thy Rod and thy Staffe doe comfort me.

5 Thy loving kindneſſe and mercy ſhall follow me: and I will dwell in the houſe of the Lord for ever.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 38. and 39.

PUt me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavie diſpleaſure.

2 For thine arrowes ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither

neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickedneſſes are gone over my head: and are like a ſore burthen too heavie for me to beare.

5 My wounds ſtinke: and are corrupt through my fooliſhneſſe.

6 I am brought into ſo great trouble and miſerie: that I goe mourning all the day long.

7 My Loynes are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I have roared for the very diſquietneſſe of my heart.

9 Lord thou knoweſt all my life: and my groaning is not hid from thee.

10 Forſake me not, O Lord my God: be not thou farre from me.

11 Lord let mee know mine end, and the number of my daies: for thou haſt made them as a ſpan

ſpan long, and verily every man living is altogether vanity.

12 For man walketh in a vain ſhadow, he diſquieteth himſelf in vain: he heapeth up riches, & cannot tell who ſhall gather them.

13 And now Lord, what is my hope? Truely my hope is even in thee.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 102.

HEare my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: enclin thine eare unto me when I call O heare me, and that right ſoone

3 For my dayes are conſume away like ſmoake: and my bone are burnt up as it were a firebrand

4 My heart is ſmitten down and withered like graſſe: ſo tha

I forget to eat my bread.

5 For the voice of my groaning: my bones will ſcarce cleave to my fleſh.

6 My dayes are gone like a ſhadow: and I am withered like graſſe.

7 O Lord let it be thy pleaſure to deliver me: make haſt O Lord to help me.

8 Thou art my Helper and Redeemer: make no long tarrying, O my God.

Glory be to the Father, &c.
As it was in the beginning, &c.

Job 14.

MAn that is born of a woman hath but a ſhort time to live, and is full of miſery. He commeth up, and is cut downe like a flower: hee fleeth away like a ſhadow, and never continueth in one ſtay.

Vers. O Lord heare my prayer.
Resp. And let my cry come unto thee.

THE LETANIE.

O God the Father of heaven: have mercy upon us miſerable ſinners, and upon the ſoule of this thy ſervant.

O God the Father, &c.

O God the Sonne, Redeemer of the World: have mercy upon us miſerable ſinners, and upon the ſoule of this thy ſervant.

O God the Sonne, &c.

O God the holy Ghoſt, proceeding from the Father and the Sonne: have mercy upon us miſerable ſinners, and upon the ſoule of this thy ſervant.

O God the holy Ghoſt, &c.

O holy, bleſſed, and glorious,

Trinity

Trinitie, three Perſons and one God: have mercie upon us miſerable ſinners, and upon the ſoule of this thy ſervant.

O holy, bleſſed, and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us good Lord, and ſpare this thy ſervant whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evill and miſchiefe, from the crafts and aſſaults of the divell.

Good Lord deliver him (or her.)

From thy wrath, and from everlaſting damnation.

Good Lord deliver, &c.

From the feare of death, from the burden of his (or *her*) ſinnes, and from the power of Hell.

Good

Good Lord deliver, &c.

By the multitude of thy mercies, and by thy goodneſſe which hath been ever of old.

Good Lord deliver, &c.

By the myſtery of thy holy Incarnation, by thy holy Nativitie and Circumciſion, by thy Baptiſme, Faſting and Temptation.

Good Lord deliver, &c.

By thine Agonie and bloodie Sweat, by thy Croſſe and Paſſion.

Good Lord deliver, &c.

By thy precious Death and Buriall: and by thy glorious Triumph over Death and Hell.

Good Lord deliver, &c.

By thy moſt wonderfull Reſurrection and Aſcenſion, and by the miraculous comming downe of the Holy Ghoſt.

Good Lord deliver, &c.

In this time of his (or *her*) tribulation, in this houre of death, and in the day of Judgement.

Good

Good Lord deliver, &c.

We ſinners doe beſeech thee to heare us, O Lord God: and that it may pleaſe thee to deliver the ſoul of this thy ſervant from the powr of his (or *her*) enemies.

We beſeech thee to heare us good Lord.

That *hee* may evermore have a ſure affiance and truſt in thy mercie.

We beſeech, &c.

That it may pleaſe thee to be *his* Defender and Keeper, giving *him* the victory over Death, Hell, and Sin.

We beſeech, &c.

That it may pleaſe thee to ſuccour, helpe, and comfort *him* in this *his* danger, neceſſity and tribulation.

We beſeech, &c.

That it may pleaſe thee of thy goodneſſe to forgive *him* all *his* offences.

We beſeech, &c.

That

That it may pleaſe thee to aſ-ſwage *his* paine, and to give *him* a quiet and joyfull departure.

We beſeech, &c.

That it may pleaſe thee to guard *him* with thy holy Angels, and to take *him* unto thy favour, through the merits of Chriſt our Saviour.

We beſeech, &c.

That it may pleaſe thee to ſhew *him* the path of everlaſting life, and the fulneſs of joy at thy right hand, where there is pleaſure for evermore.

We beſeech, &c.

Sonne of God we beſeech thee to heare us.

Sonne of God, &c.

O Lambe of God that takeſt away the ſins of the world.

Grant (him) *thy peace.*

O Lambe of God that, &c.

Have mercy upon (him.)

O Chriſt heare us.

O Chriſt, &c.

Lord

Lord have mercy upon *him.*
Christ have, &c.
Lord have mercy upon *him.*

THe peace of God the Father, the Son, and the holy Ghoſt be with him evermore.

THE MANNER OF COMMENDING THE SOULE INTO THE hands of God, at the very point of time when it is departing from the body.

WEE brought nothing into this world, neither may we carry any thing out of this world. The Lord gweth, and the Lord taketh away. Even as the Lord pleaſeth, ſo commeth every thing to paſſe. Bleſſed be the Name of the Lord.

GO into thy mercifull hands, O Lord, we commend the ſoule of this thy ſervant

vant nowv departing from the body: acknowledge, we meekly beſeech thee, a work of thine owne hands, a ſheep of thine own fold, a lamb of thine owne flocke, a ſinner of thine own redeeming. Receive *him* into the bleſſed armes of thy unſpeakeable mercy, into the ſacred reſt of everlaſting peace, and into the glorious eſtate of thy choſen Saints in heaven.

God the Father who hath created thee, God the Son who hath redeemed thee, God the Holy Ghoſt who hath infuſed his grace into thee, be nowv and evermore thy defence, aſſiſt thee in this thy laſt triall, and bring thee into the way of everlaſting life. *Amen.*

Chriſt that redeemed thee with his agony and bloudy Death, have mercy upon thee, and ſtrengthen thee in this agony of death. *Amen.*

Chriſt Jeſus that roſe the third day

day from death, raiſe up thy body againe in the reſurrection of the juſt. *Amen.*

Chriſt that aſcended into Heaven, and now ſitteth at the right hand of God, bring thee unto the place of eternall happineſſe and joy. *Amen.*

God the Father preſerve and keepe thee. God the Sonne aſſiſt and ſtrengthen thee. God the Holy Spirit defend and aide thee. God the Holy Trinity be ever with thee, that thy death may be precious in the ſight of the Lord, with whom thou ſhalt live for evermore. *Amen.*

Then let be ſaid plainly, diſtinctly, and with ſome pauſes, theſe ejaculatory Meditations and Prayers.

GOe to thy reſt, O my ſoule, for the Lord hath upholden thee. From death to life: from ſorrow to joy: from a Vale of miſe-

ry

rie, to a Paradiſe of mercy.

I know that my Redeemer liveth, and that I ſhall be raiſed againe in the laſt day.

I ſhall walke before the Lord in the land of the living.

In thee, O Lord, have I truſted, let mee never bee confounded.

Make me to be numbred with thy Saints in glory everlaſting.

Into thy hands I commend my ſpirit, for thou haſt redeemed me, O Lord, thou God of Truth.

I am poore and needy, but the Lord careth for me.

I deſire to be diſſolved, and to be with Chriſt.

Thou art my Helper and Redeemer, make no long tarrying, O my God.

Come Lord Jeſu, come quickly.

O Lord, let it be thy pleaſure to deliver me: make haſt, O Lord, to helpe me.

Lord

Lord Jesus receive my spirit.

nd these to be repeated (with these prayers following) untill the soule be departed.

O Thou Lambe of God, that takest away the sins of the world, grant m thy peace.

O Lord with whom doe live the spirits of them that dye: nd by whom the soules of thy rvants after they bee delive- d from the burthen of this flesh, e in perpetuall joy and felicitie: e most meekely beseech thee for is thy servant, that having now ceived the Absolution from all s sins which *he* hath committed this world, *he* may escape the tes of Hell, and the paines of rnall darkenesse: that *hee* may r ever dwell with *Abraham*, *ac*, and *Jacob* in the Region of ght, and thy blessed presence, here there is neither weeping

nor

nor heavineſſe. And that when the dreadfull day of the generall judgment ſhall come, *he* may riſe againe with the juſt, his body being reunited to his ſoule, and be made pure and incorruptible for ever after in thy glorious Kingdome, for the merits of thy deare Son our Saviour Jeſus Chriſt. *Amen*.

TH

S

PRAYERS AND THANKSGIVINGS FOR SUNDRY PURPOSES.

I

A PRAIER AND THANKSGIVING FOR THE WHOLE ESTATE OF CHRISTS CATHOLIKE CHURCH.

¶ *With a* Commemoration *of the Saints before us.*

ALmighty God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications for all men; we humbly beſeech thee moſt mercifully to receive theſe our praiers which we offer unto thy divine Majeſty for all men in generall: & more eſpecially for thine owne people, the holy Catholike Church the Mother of us all that bear the Name of Chriſt: beſeeching thee

to

to inſpire it continually with the Spirit of truth, unity and concord: and grant that all they who doe confeſſe thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love, being one Fold under one Shepheard, Jeſus Chriſt our Lord. And here foraſmuch as we be not onely taught to pray, but to give thankes alſo for all men, we doe offer up unto thee moſt high laud, & hearty thanks for all thy wonderfull Graces and Vertues which thou haſt declared in all thy Saints, and by them beſtowed upon thy holy Church from the beginning of the world: and chiefly in the glorious and moſt bleſſed Virgin *Mary*, the Mother of thy Son Jeſus Chriſt our Lord: as alſo in the bleſſed Angels of Heaven, and in all other holy perſons upon earth, who by their lives and labours have ſhined forth as Lights in the ſeverall generations of the world: ſuch as

were the holy Patriarchs, Prophets, Apoſtles, & Martyrs, whom we remember with honour, and commemorate with joy: and for whom, as alſo for all other thy happy Servants our Fathers and Brethren, who have departed this life with the ſeale of Faith, and do now reſt in the ſleep of peace, we praiſe and magnifie thy glorious Name: moſt humbly deſiring that we may ſtil continue in their holy Communion, and enjoy the comfort thereof while we are on earth, following with a glad will and mind their holy examples of godly living and ſtedfaſtneſſe in thy Faith: and that at the laſt day, we with them, and they with us may attain to the reſurrection of the juſt, and have our perfect conſummation both of ſoule and body in the Kingdome of heaven. For theſe, and for all other things that thou, O God, wouldſt have us to pray, and to praiſe thy great

Name,

Name, we are bold to call upon thee, and ſay as Chriſt our Lord hath taught us. *Our Father, &c.*

For our Parents.

ALmighty God, Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and in earth is named: I give thee moſt humble thanks, for that thou didſt of thy divine providence vouchſafe to let me be borne of Chriſtian Parents, by whoſe care I was firſt brought unto thy holy Baptiſme, and afterwards brought up in thy holy Religion. I beſeech thee, O bleſſed God, who art the Rewarder of every good Work, to recompence them their full reward, even out of the riches of thy bounty and goodneſſe. Give them peace and plenty: defend them from all dangers both of body and ſoule: keepe them in the ſtedfaſtneſſe of thy faith, and in the obedience of thy holy commandements:

that ſo having thee their mercifull & gentle Father, after many happy daies here in this life, they may at laſt be brought unto life everlaſting, through Jeſus Chriſt. *Amen.*

Another for our Parents.

ALmighty God, who haſt ſtraightly commanded us to honour our Father & our Mother next unto thee: Grant me of thy goodneſſe and graceſo to love and to honour my parents, to fear and to obey them, to help and to pray for them, as thou in thy holyword haſt directed and charged me to doe: that both in their life and at their death, their ſoules may bleſſe me, and by thy Fatherly mercy I may obtaine that bleſſing which thou haſt promiſed to thoſe that honour their father and their mother: and that thou ſeeing my unfeigned heart and reverence towards them, maiſt become my loving heavenly Father, & number

me

me among thoſe thy children, who are heirs of thy glorious kingdom, thorough thy welbeloved & dear Son Jeſus Chriſt our Lord. *Amen.*

For our Children.

ALmighty God, the Father and Maker of us all, who of thy bleſſing and goodneſs haſt vouchſafed to make me a Father (or *Mother*) of children: be pleaſed alſo to accept my hearty thankſgiving and devout praiſe for the ſame. And grant me thy heavenly grace and aſſiſtance ſo to train them up in thy godly nurture, vertue, religion and diſcipline, that they may continually ſerve, honour, & obey thee their heavenly Father: & that thou acknowledging and bleſſing them as thy Children here, mayſt bring them to the bleſſing prepared for thy children hereafter, through Jeſus Chriſt our Lord. *Amen.*

A Prayer to be uſed by women that travell with child.

ALmighty God, the Father of all mercy and comfort, of whoſe onely gift it is, that the wombe becommeth fruitfull, graciouſly behold me thine humble and unworthy Handmaid: that as by thy good providence I have conceived a child within my womb, into which thou haſt breathed a ſpirit of life; ſo by thy continual aid I may be preſerved with it from all perils, and at the fulneſs of my time may ſafely bring it forth into the world, to the joy & comfort of my own ſoule, & to the glory of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Another.

MErcifull Lord, who, when thou tookſt upon thee to deliver Man, didſt not abhorre the Virgins womb, but when the fulneſſe of time came, waſt thy ſelfe made

made of a woman, I beſeech thee for thy tender pity and goodnes to protect & ſtrengthen me againſt all the dangers and paines of my Labour and Travell: that through thy moſt mighty aid I may be ſafely delivered of this happy fruit which thou haſt created in my womb: and when it is borne and brought forth into the world, vouchſafe alſo that it may be born again by Baptiſm and brought up in thy holy Religion, till it be finally brought into thine everlaſting Kingdome, where with the Father and the Holy Ghoſt thou liveſt and reigneſt ever one God world without end. *Amen.*

A Thankeſgiving after child-birth.

GRacious God, by whoſe providence we are all fearfully & wonderfully made, who beholdeſt us when we are yet unperfect, and in whoſe Booke are all our mem-

bers written: I humbly beſeech thee to accept this my reverence of thy power, and to receive this my moſt hearty praiſe and thankſgiving, which I now offer up unto thy divine Majeſty, for thy bleſſed favour and goodneſſe towards me, in vouchſafing to aſſiſt me during the time of this my dangerous travell, and to bleſſe me with a joyfull benediction, even the fruit of mine own womb: behold, ô Lord, what thine own hands alone have faſhioned, & grant that this little Infant which thou haſt made by thy power, may be preſerved by thy goodneſſe, and forthwith enjoying the benefit of thy holy Baptiſm, may be made a lively member of thy Church, and be carefully brought up to ſerve thee in all godlineſſe, and honeſtie, through the merits of thy welbeloved Son Jeſus Chriſt our Lord. *Amen.*

A thankeſgiving for recovery from ſickneſſe.

PRaiſe the Lord, O my ſoule, and all that is within me praiſe his holy Name: who hath ſaved thy life from deſtruction, & crowned thee with mercy and loving kindneſſe. O Lord my God I cryed unto thee, and thou haſt healed me. Therefore will I ſing of thy praiſe without ceaſing, and I will pay my vowes, and give thankes unto thee for ever. *Amen.*

A Prayer in the time of Warre.

OAlmighty God, King of all kings, and Governour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, & to be mercifull unto them that truly repent: ſave & deliver us, we humbly beſeech thee, from the hands of our enemies, abate their pride, aſſwage their malice, & confound their devices: that we being armed with

with thy defence may be preserved evermore from all perils, to glorifie thee, who art the giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

A Thanksgiving for Peace and Victorie.

O Almighty God, who art a strong Tower of defence unto thy servants: we give unto thee most hearty praise and thanks for that thou hast delivered us from our enemies, & from those many & fearfull dangers wherewith wee were lately compassed: acknowledging thy goodnes, that we were not consumed by them, and beseeching thee for thy mercies to establish us in this happy peace, and to continue on thy loving kindnesse to us (who art our only Saviour and mighty Deliverer) through Jesus Christ our Lord. *Amen.*

A Prayer in the time of any common Plague.

ALmighty God, who in thy wrath

wrath in the time of K. *David*, didſt ſlay with the plague of Peſtilence threeſcore & ten thouſand, and yet remembring thy mercy didſt ſave the reſt: have pity upon us miſerable ſinners who are now viſited with great ſickneſs & mortality, that as thou didſt then command thine Angell to ceaſe from puniſhing, ſo it may now pleaſe thee to withdraw from us this plague & grievous ſicknes, through Jeſus Chriſt our Lord, *Amen*.

A Thankeſgiving for deliverance from any Plague.

O Lord, who haſt wounded us for our ſins and conſumed us for our tranſgreſſions, by thy late heavie, and dreadfull viſitation: & now in the midſt of judgement remembring mercy, haſt redeemed our ſouls from the jawes of death, we offer unto thee our ſelves, our ſoules and our bodies, which thou haſt delivered, to be a living ſacri-

fice

fice unto thee, alwaies praiſing and magnifying thy mercies, through Jeſus Chriſt our Lord. *Amen.*

A Prayer and Thankeſgiving for every true ſubject to uſe upon the Anniverſary day of the Kings Reigne.

LOrd, by whom Kings do reign and Princes are ſet up to bear rule over their people: & by whoſe gracious Providence thy Servant and our dread Soveraigne King *Charles* was as this day placed in the Royall Throne of his Kingdome: accept, we beſeech thee, the gratefull commemoration which we now make before Heaven and before thee, of this thy great goodneſſe and bleſſing towards us, that while we offer up our vowes and ſacrifices of thankeſgiving to the praiſe of thy glorious Name, thou maiſt bleſſe the King with thy favours and crowne him with continuall honour: granting him a

long,

long, proſperous, & religious reign over his people, and granting us a true, quiet, humble, and obedient ſubjection under him: that he ruling us providently with all his power, we may obey him loyally with all lowlineſſe and chearfulneſſe of mind: and that both he & we evermore endeavouring to ſet forth the beauty of thy Church Militant here on earth, may be at laſt exalted to the glory of thy Church triumphant in the Heavens, through Jeſus Chriſt our Lord *Amen.*

A Prayer and Thankſgiving upon the Anniverſary day of our Birth.

ALmighty God, the Father and Maker of all things, by whoſe bleſſed goodneſſe I was fearfully and wonderfully made in my mothers wombe, and unto whoſe bleſſed providence I have beene left ever ſince I was borne, and hung upon my mothers breaſts:

I praiſe and magnifie thy glorious Name for this thy great goodneſs towards me: moſt humbly beſeeching thee, that I may be taught to number my daies, and to apply my heart unto wiſedome: that I may know to what end I was born, and had both body and life given me, even to ſerve thee the living God: that I may bewaile my ſinfull yeers paſt, and ſpend the reſt of my time here in a godly, righteous, & ſober life: that as I have now finiſhed ooo. yeeres of my life here in thy favour, ſo I may continue & finiſh up the remainder of my daies in thy feare: and, that as thou didſt upon this day take me out of my mothers womb to live here a little time: ſo thou maiſt at the laſt day take me out of my mothers womb again, even the grave and the womb of the earth, to live with thee for ever, through Jeſus Chriſt our Lord. *Amen.*

A Prayer and Thankſgiving upon the Anniverſary day of our Baptiſme.

O Lord heavenly Father, Almighty and everlaſting God, who of thine infinite goodneſſe towards me, when I was born in ſin, and was no other than an heir of everlaſting wrath, didſt vouchſafe that I ſhould as upon this day be borne again of water and the Holy Ghoſt in the bleſſed Laver of Baptiſm, being thereby made a member of Chriſt, and an heir of eternall life: for this thine ineſtimable favour I doe here gratefully commemorate that happy day, and in moſt humble and hearty wiſe I doe extoll the abundant riches of thy glorious grace: in thy ſight, & in the ſight of thy holy Angels, with all the company of Heaven, renewing that ſacred vow which was then made in thy Name, to forſake this wicked world, and to

live

liue as a Chriſtian ought to do, in obedience to thy holy Faith and Commandements: moſt humbly beſeeching thee of thy great mercy to pardon me all former breaches of my ſolemne promiſe, and to endue me ſo with the aſſiſtance of thy holy Spirit, that henceforth I may walke in newneſſe of life, worthy of that bleſſed eſtate whereunto thou haſt called me: and keeping my ſelfe unſpotted of the world, the fleſh, and the divell, I may daily die unto ſin, for which cauſe I was baptized into the death of Chriſt: & as I have had my part this day in the firſt regeneration, ſo I may at the laſt day have my part in the ſecond and great regeneration of the world, to live and reigne with thee for ever, through the merits of Jeſus Chriſt our Lord. *Amen.*

A PRAYER WHEREWITH S. AUGUSTINE BEGAN HIS DEVOTIONS:

Admiring the unſpeakeable Majeſty and Attributes of God.

WHat art Thou, O my God? What art thou I beſeech thee, but the Lord my God? For who is Lord beſides our Lord, or who is God beſides our God? O thou ſupreme, moſt powerful, moſt mercifull, moſt juſt, moſt ſecret, moſt preſent, moſt beautifull, moſt mighty, moſt incomprehenſible, moſt conſtant, and yet changing all things: immutable, never new and never old, and yet renewing all things: ever in action, and yet ever quiet: heaping up, yet needing nothing: creating, upholding, filling, protecting, nouriſhing, and perfecting all things!

Thou

Thou loveſt, and yet thou art not tranſported: Thou art jealous, yet thou art void of feare: Thou doſt repent, yet thou art free from ſorrow: Thou art angry, and yet never art unquiet: Thou takeſt what thou findeſt, yet didſt thou never loſe any thing: Thou art never poore, and yet thou art glad of gaine: never covetous, and yet thou exacteſt profit at our hands. We beſtow largely upon thee, that thou maiſt become our debtor: yet who hath any thing but of thy gift? Thou paieſt debts, when thou owveſt nothing: Thou forgiveſt debts, and yet thou loſeſt nothing. And what ſhall I ſay, O my God, my life, my joy, my holy dear delight? Or what can any man ſay, when he ſpeaketh of thee? And woe be to them that ſpeak not of thee, but are ſilent in thy praiſe: for even they who ſpeak moſt of thee, may be accounted to be but dumb. Have mercy upon me, O Lord,

that I may ſpeak unto thee, and praiſe thy Name. *Amen.*

A Prayer wherewith to conclude all our Devotions.

ALmighty God, who haſt promiſed to hear the petitions of them that ask in thy Sons Name, I beſeech thee mercifully encline thine eares unto me, who have now made my prayers and ſupplications unto thee: and grant that thoſe things which I have faithfully asked according to thy will, may be effectually obtained, to the reliefe of my neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

THE BLESSING.

THe peace of God, which paſſeth all underſtanding, the bleſsing of God Almighty, the Father, the Son, and the Holy Ghoſt, the vertue of Chriſts bleſſed Croſſe and Paſſion be with me, now, and at the houre of death. *Amen.*

FINIS.

THE TABLE.

A *Preface touching Prayer, and the formes of Prayer.*

Of the Calendar, and the speciall use thereof in the Church.

The Calendar of the Church, with the memories of such holy men and Martyrs as are therein registred.

A Table of the moveable Feasts.

A Table of the Fasting dayes.

The Creed, the Lords Prayer, and the ten Commandements.

The duties enjoyned, and the sins forbidden in the ten Commandements.

Divers principles of Religion.

OF the ancient & accustomed times of Prayer. 3

Short prayers at our uprising, apparelling, &c. 11

An Hymn Preparative to Prayer. 17

The HOURES of Prayer. 21

Of the division of the houres. 23

The FIRST Houre, or Morning Prayer. 25

The Antiquity of the Mattins. 27

Preparatory Prayers to the Mattins, &c. 36

* The MORNING Prayers. 39

The Laudes at Morning Prayer. 55

The

The THIRD Houre of Prayer. 81
The ancient uſe of Prayers at the Third Houre. 82
* Prayers for the Third Houre. 86
The SIXT Houre of Prayer. 101
The ancient uſe of Prayer at the Sixt Houre. 102
* Prayers for the Sixt Houre. 105
The NINTH Houre of Prayer. 117
The ancient uſe of Prayers at the Ninth Houre. 118
* Prayers for the Ninth Houre. 122
The VESPERS, or Evenſong. 133
The ancient uſe of Evening praier. 134
* Prayers for the Evening. 138
The COMPLINE, or Prayers before Bed-time. 153
Prayers at our going to ſleep. 163
The SEVEN Penitentiall PSALMES, with the LETANY and Suffrages. 167
The ancient uſe of Letanies. 187
The COLLECTS for the Sundaies and Holydaies through the yeere. 203
Of *Advent* Sunday. 205
Of *Septuageſima* Sunday, &c. 214
Of *Aſhwedneſday*, or *Lent*. 218
Of the weeke before *Eaſter*, called the *Holy Weeke*. 227
Of *Eaſter day*. 234
Of *Munday* and *Tueſday* in Eaſter weeke. 238
Of the *firſt Sunday* after *Eaſter*. 210
Of *Whitſunday*, or the Feaſt of *Pen-*

tecoſt,

terost. 244
Of *Trinity* Sunday. 246
Of the *Collects* proper for other *Holydayes.* 259
PRAYERS before and after the Receiving of the *blessed Sacrament.* 269
Divers Formes of devout and penitent *Confessions.* 286
A devout maner to receive *Absolution.* 293
PRAYERS for the *King.* 301
Prayers for the *Queene.* 314
PRAYERS for the foure Ember weeke. 319
Of the *Ember* Fasts. 321
PRAYERS for the sicke. 341
Prayers at the houre of death. 35[illegible]
PRAIERS and Thanksgivings for sundry purposes. 36[illegible]
For the Estate of Christs Church. 37[illegible]
For our Parents. 37[illegible]
For our Children. 37[illegible]
For Women with child. 37[illegible]
For recovery from sicknesse. 37[illegible]
For Warre and Peace. 379,38[illegible]
For Plague, and deliverance therefrom. 38[illegible]
For the *Kings* Anniversary Day. 38[illegible]
For the anniversary day of our *birth.* 3[illegible]
For the Anniversary Day of our *Baptisme.* 38[illegible]
A Prayer of S. *Augustine.* 38[illegible]
The Conclusion and Blessing. 38[illegible]

FINIS.